The Pilgrim of Our Lady of Martyrs

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THE PILGRIM

OF

OUR LADY OF MARTYRS

SUPPLEMENT TO THE

MESSENGER OF THE SACRED HEART.

AN AMERICAN MONTHLY MAGAZINE

OF THE

POPULAR LITERATURE OF CATHOLIC DEVOTION

Published in the interest of the Apostleship of Prayer, League
of the Sacred Heart, Sodality of the Blessed Virgin, St.
Berchmans' Altar Boys' Society, and of the
Shrine of Our Lady of Martyrs,
Auriesville, N. Y.

ELEVENTH YEAR—VOL. XI.

JANUARY—DECEMBER, 1895.

PUBLISHED AT THE OFFICE OF

APOSTLESHIP OF PRAYER,
27 AND 29 WEST 16TH STREET,
NEW YORK.

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(LITTLE MESSENGER OF THE SACRED HEART.)

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. JANUARY, 1895. No. 1.

THE CHRISTMAS STAR.

BY DAVID H. BUEL, S.J.

THE Christmas Star shines in the skies,
  And marks the fast approaching dawn :
The star that charmed the Wise Men's eyes
  And led them ever, ever on.

But now the Christmas Star so bright,
  Is hid from us as by some fog,
Which shrouds the Jack o' Lantern's light
  At dusk within the darksome bog.

Men look upon the Son of Man
  As hero of some ancient tale,
Whose glory o'er the ages' span,
  Seems almost tarnished and grown pale.

This reckless Christmas holiday,
  Forgetting Him who gave it birth,
But fills my heart with deep dismay,
  With all its hollow, sinful mirth.

Piercing its flimsy film, my eye
  Beholds the Mother as she rocks
Her Child to sleep with lullaby,
  And fondly strokes His golden locks.

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I kneel beside His cot in prayer—
  Within my heart are thoughts of sin,
And gruesome doubt and black despair
  Are raging furiously within.

That Babe Divine opes wide His eyes,
  And signs the Cross upon my head!
Within my soul my old self dies,
  And all my sinful doubts are fled.

The vision pales upon my sight:
  The Christmas Star shines bright again:
And I am left to fight His fight,
  Amid the erring ranks of men.

A WAY TO LIFE.

THERE are many advantages to be derived from membership in our Lady's Sodality. There is the mutual help of good example, there is union in prayers, good works, devout reading and pious practices, and, very important, regularity in the use of the sacraments. But the great privilege of the Sodality, the bond of union among its members, the peculiar and proper characteristic that gives the tone and spirit to it and its faithful members, is their special consecration to the Blessed Virgin Mary, with the promise of faithful personal service to her forever, as well as of loyalty in defending her interests and promoting her worship.

From the high esteem and reverence in which all good Catholics hold our Lady's Sodality, and from the great account the Church makes of it, it is evident that there must be some important truth, some great principle underlying the devotion to the Blessed Virgin, of which this is a special form. So, indeed, there is; for the devotion to the Blessed Virgin Mother of God is not merely a tolerated, or even a simply approved, practice in the Church. It is an integral part of Christianity, it is incorporated in the constitution of

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the Church. Any doubt, or indifference, or coldness in regard to devotion to our Blessed Lady, comes from weakness of faith, coldness and indifference concerning our Lord Himself. It may not always proceed from ill-will or wickedness; often it may be the consequence of ignorance; but in either case it does not stop at the devotion to our Lady, it necessarily affects our attitude toward the great mystery of the Incarnation. For our Blessed Lady and her special attributes as Mother of the Redeemer, are as much a part of Christian theology as the Incarnation itself.

The Christian religion means the knowledge, love and service of God, taught to men by our Lord who became incarnate through the Blessed Virgin Mary. Thus, as Mgr. de Ségur expresses it, the Son of God has a Father in Heaven, who is the Eternal, Almighty, Infinite God, and a Mother on earth, who is Mary, the noblest and holiest of creatures. In order that the Eternal Word should become Jesus, that is, our Brother and our Redeemer, Mary enters as necessarily into the divine plan as the Eternal Father Himself. And thus, in the sublime mystery of the Incarnation, which is the foundation of all Christianity, it is impossible to separate these three names: God, Jesus and Mary.

There is no danger, then, of going too far in the honor and worship given to Mary, as long as we stop short of ascribing to her divine attributes. Rather, as some holy and learned writers hold, Mary does not yet occupy the place she merits, in the piety of the faithful and in theology. Father Faber, for example, in the ninth chapter of his *Bethlehem* says: "If our Lord was to have a human mother, it must be plain to one who knows the ways of God, that she must occupy some such place in the world as that which the Church teaches us God has assigned to her. Nay, we should expect her place to be higher, more influential, and in some sense perhaps more independent; and it is our firm belief that hereafter so it will be found to be, and that we shall learn in heaven that, of a truth, Mary's grandeurs are such as could not safely be taught on earth, because of our infirmities. No province of theology will have to widen itself so much as that which speaks of her."

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So, likewise, wrote Grignon de Montfort, in his treatise on "True Devotion to the Blessed Virgin;" so also prophesied St. Vincent Ferrer. Sister Mary of Agreda tells us in her "Mystical City," that she learned from our Lady that "God, leaving it to the devotion of the faithful to discourse worthily on the holiness and gifts of His Mother, has given to many saints and some writers a particular knowledge of her principal prerogatives; but that many have been too timid, and others, through indevotion, too careless, to make them known," and she assigns this as the reason of our Lord's having arranged that devotion to her in the Church, should grow in the way of development; for there is, in the Church, a development of worship and of outward forms of piety, as there is a development of doctrine; and both follow the same law. The Church never invents a new dogma, it never adds anything to the deposit of divine truth committed to the care of the Apostles; but from time to time, when there is need, the Church utters solemn decisions which announce the truths delivered to the Apostles and throw light upon difficult questions, and so confirm the faith of Catholics in what they had always believed, at least implicitly.

So when the Church varies the outward expression of her piety, when she approves new forms of prayer and develops and enriches the pomp of ceremonial in her worship, she does not create new objects of worship. The Church does not change the object of her worship any more than she changes the object of her faith. She believes and she worships now what she believed and worshipped from the beginning. She grants to her children the help of variety and embellishment in the outward manifestation of piety and worship; and these will be always found entirely true to nature and reason.

The teaching of the Church on devotion to the Blessed Virgin, then, has always been the same. The Holy Fathers have drawn from the Old Testament and the New, from the Prophecies and the Gospels, the same truths that we are familiar with to-day. The Apostles' Creed itself gives to our Lady all that we claim for her now; indeed the dogma of the Immaculate Conception could not have been pro-

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claimed an article of faith if it had not been undoubtedly contained in the original deposit of faith; the same thing is true of the great definition of the Council of Ephesus and of any other like pronouncement.

It is quite another thing to say that there has been increase, growth or development in the outward expression or the manifestation of the belief and worship of Catholics in successive ages, according to the principles of development already explained; and the study of Mary's glories and of the new splendors they flash forth from time to time, as God appoints, will continue, no doubt, to form the enraptured study of the Church of God for all time. In this vast field there will always be new discoveries; for the subject is inexhaustible.

It will be an interesting study to recall, as we shall, the many tokens she has given of love for her children, and the almost endless variety of ways in which devotion to her has been expressed; how it has stamped certain institutions and times with a peculiar character and has set its own proper and distinctive seal on individual sanctity; always the same spirit, but as distinct and diverse in outward expression as the characters of times and persons are distinct and different. In this is verified the passage of Holy Writ applied to our Lady: "The queen stood at Thy right hand in gilded clothing, clad about, surrounded with variety."

MUCH peace and many sorrows may be and often are found in one heart; often in the hearts of the frailest, poorest and simplest folk. What is the secret—the secret which, it seems, the great and the wise of this world can never guess or understand? The secret is that the Man of Sorrows is the Prince of Peace. Therefore, in His disciples—who are not to be above their Master—the greater are the sorrows, the more precious, real, holy and unearthly is the peace that lives on in spite of all. No sorrow can mar their peace whose delight is to do the Master's will; they will be ever running to do what they have most at heart, nor shall the world be let to trip their feet.—*The English Messenger.*

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THE CONFRATERNITIES.

The Sodality.

It should be borne in mind that all applications for aggregation to the Roman Prima Primaria Sodality of the Blessed Virgin must be transmitted to Rome. Although this be done as quickly as possible, it always takes a month at least before the Diploma comes in answer. Application should therefore be made some time before the organization is really begun, though preparatory steps may be made while waiting for a Diploma.

Promoters believe that a Promoter of the League ought to be an apostle, and foremost in every good work. This conviction leads them daily to be such, not only among Catholics but among Protestants as well.

A Promoter writes from St. John's Centre, Canton, O.: "On the Feast of the Purity of the Blessed Virgin each year, new members are received into the Young Ladies' Sodality in this parish. This year our pastor decided to have the League Reception on the same day. After a fervent address by the Rev. Father Mahon, of St. Joseph's Church, Massillon, the Crosses and Diplomas were conferred with the usual impressive ceremonial. The Sodality reception followed, and the whole ceremony closed with Benediction of the Blessed Sacrament. Splendid floral decorations and myriads of brilliant lights, with most devotional singing—ending with the Te Deum—made the occasion one to be long remembered by the very large congregation present. Our twenty-five Promoters vie with one another to increase the good work of the League in which our pastor, Rev. Father McGuire, is much interested. As the Feast of Our Lady's Purity, this year, fell within the Octave of Blessed Margaret Mary, the time was especially suited to the Promoters' Reception."

In another Ohio Centre, St. Joseph's, at Canal Dover, the Rev. Local Director reports an increase of Bands and finds it necessary to order additional supplies. He is providing for

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the good of his Sodality, too, by advising the members to take and to read the PILGRIM.

DIPLOMAS OF AGGREGATION TO THE ROMAN PRIMA PRIMARIA SODALITY HAVE BEEN SENT TO THE FOLLOWING PLACES:

Schenectady, *N. Y.*, Church of St. John the Evangelist; *North Chelmsford*, *Mass.*, Church of St. John the Evangelist; *Graniteville*, *Mass.*, St. Catherine's Church; *San Francisco*, *Cal.*, St. Joseph's Church; *Tippecanoe City*, *O.*, Church of St. John the Baptist; *Troy*, *O.*, St. Patrick's Church; *New Orleans*, *La.*, Convent of the Good Shepherd; *Evanston*, *Ill.*, St. Mary's Church (six aggregations); *Mechanicsville*, *Md.*, Church of the Immaculate Conception; *Morganza*, *Md.*, St. Joseph's Church; *Mt. Vernon*, *O.*, Church of St. Vincent de Paul; *Bellevue*, *Ky.*, St. Anthony's Church; *Sandusky*, *O.*, Church of the Holy Angels; *Ellenville*, *N. Y.*, St. Andrew's Church; *O'Connor*, *Neb.*, St. Joseph's Church; *Philadelphia*, *Pa.*, St. Agatha's Church; *Sioux Falls*, *South Dakota*, St. Michael's Church; *North Adams*, *Mass.*, Church of Our Lady of the Sacred Heart; *Bond Hill*, *O.*, Orphanage of St. Aloysius (two aggregations); *St. Joseph*, *Mo.*, Church of St. Francis Xavier; *Baltimore*, *Md.*, St. Benedict's Church; *Providence*, *R. I.*, St. Charles Borromeo's Church; *Brier-Hill*, *O.*, St. Anne's Church; *Albany*, *N. Y.*, Church of St. Vincent de Paul (two aggregations); *Brooklyn*, *N. Y.*, St. Bridget's Church.

AGGREGATIONS TO THE BONA MORS.

The Immaculate Conception Church, St. Mary's, Kansas; Ursuline Convent, Laredo, Texas.

THE ARCH-CONFRATERNITY.

As many of our Directors have been accustomed to sending the names of members of the Arch-confraternity of the Sacred Heart through our office, we beg to remind all that we shall be forwarding the names early in January. Those who prefer to send these names direct to Rome should write to the Reverend Augusto Guidi, Regolatore della Pia Unione Primaria del SS. Cuore di Gesú. His address is: Seminario Romano, Roma, Italia.

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WAS IT THE ANSWER?

BY L. W. REILLY.

CHAPTER I.

"I tell you Ruth, I *will* be an actor. I like the 'profesh' and the work suits me. I can earn more money on the stage than I can at my trade. I have——"

"But, Roger——"

"Don't let us have any buts, Ruth; you're always ready with an exception."

"But, Roger," persisted his sister, "listen to my objections. The life of an actor keeps you up late every night, throws you in the way of temptation, takes you out 'on the road,' prevents you from making a home, and forces you into bad company."

"There's bad company everywhere," he objected, "in the shop as well as on the stage."

"Yes," she said, "but in the shop you are not compelled by circumstances to associate with them day and night, to travel around with them to strange cities where they are your only acquaintances, to eat and to sleep and to converse with them."

"But——"

"Oh, we're to have no buts," she retorted, "the rule holds for one as well as for another."

"Well, Ruth, what's the use of talking when my mind's made up?"

"Why, to be sure, so that you can make it up over again. I shall have no peace while you are a player."

"I am a worker, Ruth, as well as a player."

"Don't trifle, Roger," protested his sister, "the matter is too serious. Your soul is at stake."

"Oh! my soul's all right I guess," he replied, "and I can save it just as well when minding my cues on the stage as when dumping my 'stick' on the galley."

"Can you, Roger?"

"Of course I can, as the man said when he was asked whether or not he could make a pun referring to Napoleon."

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"Let's put it to the proof," she said. "When were you last at Communion?"

He was silent for a whole minute. The sixty seconds seemed a long time to Ruth. She did not lift her eyes to Roger's face while he was thinking how to answer her. Instead, she raised her heart in prayer. Finally, he blurted out:

"You mustn't want to become my confessor, Ruth. I don't pry into your private affairs."

How deftly he was putting her in the wrong, and shoving out of his sight the fact that he stood in a bad light himself.

"I won't press the question, Roger," she answered, "because I don't want to irritate you, but to persuade you. I am convinced that acting is a dangerous calling, and, for love of you, I long to see you leave it."

"Why, Ruth, there are plenty of good Catholics on the stage to-day—men and women who practise their religion faithfully. There was Mary Navarson, for instance. She was a star actress; but who ever heard any evil of her?"

"That's not the question, Roger. It is not whether it is possible for a person to be a player and be pious—there are plenty of p's there for you but no q's—but whether or not the occupation is perilous. Besides did you hear the story of what Cardinal Westminster said to her when she went to see him before her marriage?"

"No," he replied. "What was it?"

"He asked her why she had never called on him before, in the many times that she had been in the modern Babylon, and when she began with 'Because ——,' and hesitated to say another word, he filled the gap by saying, 'Because you knew that I would tell you to quit the stage.' She admitted that was the reason. 'Yes,' said his Eminence, 'that is the explanation. And I tell it to you now, because for years you have been a living argument against me. I couldn't answer you. I believe that you are the rare exception, but it was troublesome to have so bright an exception opposed to me when I endeavored to bar the door to the green-room and to the auditorium. Your very goodness has been an obstacle in the way, preventing your weaker brethren from

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acting on the rule.' And when she told him that she had abandoned the stage, he gave her his blessing."

"That's a good story," said Roger. "I wonder I didn't hear it before."

"Yes, but 'when found, make a note,' for the bearing of this story lies in its application to you."

"Well, when I become famous and call on the Cardinal to pay my respects and he bids me ring down the curtain and make my exit, I'll make my final bow to the footlights."

"Roger, listen to me," pleaded his sister, solemnly, "I shall know no rest until you have turned your back on the theatre. I shall pray God to persuade you to abandon it, and I know that He will grant my prayer."

CHAPTER II.

A year later, to a day, a party of actors who were barnstorming at one-night stands in the far West, were assembled in the office of the Grand Opera House in Boomtown, Montana. The theatre which bore that magnificent title was a one-story frame building, with a hall capable of seating two hundred and fifty persons. The players were listening to the proprietor's eloquent description of the success enjoyed the previous week by a troop of minstrels who had occupied the boards of his place of amusement, and whose flaming and glowing posters still decorated the town.

In the midst of his rhapsody, the call-boy brought the theatre's mail from the post-office, and handed letters to several of the performers. After those who had been so fortunate as to get a few lines from home had finished reading, one who had received no letter said:

"What's the news from New York, Roger?"

"Nothing much in my letter. 'All's quiet on the Potomac.' There's nothing theatrical in it, because it's from my sister, and she's opposed to my laudable ambition to win histrionic honors."

He laughed grimly as he looked about him at the flashy decorations of the manager's office and the tawdrily painted halls beyond it.

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"By-the-by, boys," he continued, "that sister of mine is a stayer. The last time I was home she urged me to go back to my printer's case, and so deprive you all of a model reciter of Shakespeare's lines. She said that she'd not stop praying until the stage lost its attraction for me. What do you think of that?"

"That she's got a big contract on hand," said the "heavy villain."

"So she seems to think, for she tells me that she's made novena after novena—you know what that is," in an aside to the first comedian—"she's had Masses said for me, she's had me recommended to the Apostleship of Prayer, she's begged the Carmelite and Dominican nuns to pray for me, and in every direction she's stormed heaven and earth to make me quit."

"And you're a stick still," snorted the heavy villain, enjoying his own quibble.

"When are you going to throw up the sponge?" asked the first comedian.

"Never," replied Roger, rising to his feet and assuming a theatrical attitude. "Never, while this good tongue of mine performs its noble duty and takes good care not to c-c-cleave to the r-r-r-roof of m-m-m-my mouth."

The other actors laughed at what they supposed was a clever imitation of a stutter. But Roger did not laugh with them, and when they turned to him they saw that his face was blanched, and that a frightened look was in his eyes.

"M-m-m-my God!" he exclaimed; "what's the m-m-m-m-matter with m-me?"

He sank into a chair and his friends gathered around him.

"He's only making believe," said the manager.

"M-m-m-making believe?" echoed Roger; "m-m-maybe I am, b-b-but unless a d-d-doctor says so I'm afraid that R-Ruth has won."

CHAPTER III.

Near the terminus of the great Bridge in Brooklyn, there is a small job printing office. The proprietor of it is not a rich man, but he seems to be happy, for his ways are cheery

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and the greeting that he gives to his customers is blithe. He has an impediment in his speech which the doctors have been unable to cure. Indeed they cannot explain why he stammers. It is singular, too, that he can reel off passages from dramas without a break, although once when he was asked to take a part in an amateur performance for a charity, he broke down at the first rehearsal. When he found that even in the sacred cause of charity he could not master his stutter, he surrendered completely. "I know for sure," he said to his wife that night, "that Ruth has won."

But Ruth did not live to enjoy her victory. On the very day that her brother was so strangely stricken, she caught a heavy cold that developed into pneumonia, and in less than a week she was no more. Even to the last she had faith that God would grant her prayer. Roger's strange stutter: was it the answer?

A New Hampshire Agnostic.

A priest in our city was met on the street by a doctor, who stopped him, saying: "Father, there is a man dying in —— street, of consumption; but he is an out-and-out infidel, and I doubt if you can do anything for him."

This was on Thursday. The priest went immediately to the place. He found the man very ill and his mind weakening. When the priest asked admittance, the man said: "Oh, I won't turn you out if you want to come in, but it will do no good; talk away if you like," etc., etc., professing himself an agnostic, without faith.

The Father made his visits and placed a petition in the League Intentions, promising Masses of Thanksgiving in return for the conversion of this poor soul. In the meantime the wife of the sick man, who was a Catholic, began to urge him to receive the Sacraments.

"If this woman does not let me alone," he exclaimed, "she will spoil the whole thing. I must think this thing out for myself."

On Sunday he received all the last Sacraments with most edifying fervor, and died a happy death on the same day.

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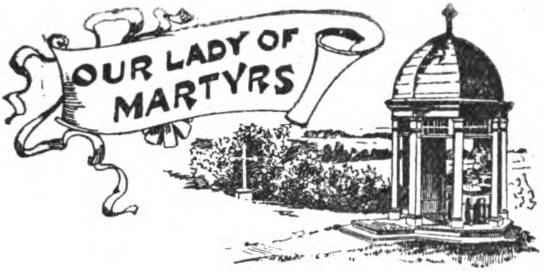

The Shrine in Winter.

After nearly three months I revisited the Shrine. What a contrast between the Holy Hill in its solitude, mantled in snow, and when the scene of a large and devout pilgrimage. There was no sign of life as I climbed the hill in the early shades of a November evening. In the little enclosed shrine Our Lady of the Martyrs kept watch; a vase of immortelles at her feet proving that loving hearts had tried to deck her altar even in the wintry solitariness. Below on the canal a long line of twelve canal-boats was passing up, for soon the water will be drawn off for the season.

Although few, if any visitors go to the Holy Hill in winter, yet many are the hearts that turn towards it with grateful love for favors received there. I was told of one accorded last September. A young lady of Amsterdam was suffering with a very severe cold, which alarmed her friends, as they feared, not without good reason, that she was going into consumption. However, though weak, she determined to visit the Shrine. When she reached it, she felt very unwell. To her disappointment the Pilgrims' Mass had already been celebrated. What was her joy at seeing Bishop Gabriels, of Ogdensburgh, arrive and express his intention of offering the Holy Sacrifice. The sick girl could with difficulty mount the hill as she was very weak and had a raging headache. But she persisted, and at the end of the Mass she felt herself entirely relieved. Both headache, cold and cough had disappeared; and she returned home quite restored. She is still, after a lapse of two months, in perfect health and wishes to record the cure and express her gratitude.

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The most spirited account of Father Jogues one could read appeared lately, in the Albany *Argus* for November 21, from the pen of Miss Ellen H. Walworth, who has written often and well on the pioneer history of the missions in New York State. The occasion of the sketch was the preparation of the historical pageant held in that city toward the close of the month, in which the Catholics' share in the early history of New York State was represented by three tableaux from the life of Father Jogues.

There have been many visible miracles and such processions of the Blessed Sacrament as to make one believe really that we had gone back a thousand years to golden days, when it was the blessed custom to carry our Divine Lord openly in triumph through the streets.

"Oh, if one could hear of such a procession winding up the hill of Auriesville to the calvary on its summit! If one could know that upon the martyr's hill a *worthy temple* would one day rise to perpetuate the memory of these first *American Martyrs*, how it would rejoice my heart! I would like to see its walls covered with Indian trophies, *ex votos of all the tribes to their martyrs*, Father Jogues and René Goupil and their sister, Katharine. They should be a part of every procession, and who knows but this might be the way to restore to them or gain for them all and more than all they ever lost through the cruelty and injustice of the white man?"

Contributions to the Shrine.

Mrs. C. K., per Sister V., San Jose, Cal.	$5 00
J. K., Fort Custer, Mont., for the crown	5 00
Rev. D. L. M., Blooming Prairie, Minn., for the statue .	3 00
C. J. W., Altoona, Pa.	1 00
H. O'D., Sarnia, Ont., Can. .	1 00
B. R., Delta, Col.	1 00
Mrs. M. L. K., Moberly, Mo.	1 00
"Anon.", per Rev. J. O'C., S.J., New York, N. Y. . .	5 00
A. J. D., Lowell, Mass. . . .	$1 00
Mrs. C. O'H., Chicago, Ill. .	5 00
M. L. S. H., Buffalo, N. Y.,	5 00
"A friend," per Sister M. G., Worcester, Mass. . . .	1 00
F. K. J., Brooklyn, N. Y. . .	1 00
C. M. J., New York, N. Y. .	5 00
"A friend," Hannibal, Mo., in thanksgiving	1 00
Mrs. C , Wappinger's Falls, N. Y., per Rev. P. S., N. Y.	2 00

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WORK OF THE MISSIONS.

FROM THE MISSIONS IN INDIA.

From Uriva one of the missionaries sends us this evidence of the missionary work done by the *Messenger* and the Badge: "I am glad to inform you that the arrival of your *Messenger* is hailed with universal joy by our parishioners who are interested in the devotion to the Sacred Heart of Jesus. Those who can read deem it their great happiness to go through its interesting contents and its strikingly beautiful pictures; in fact they are captivated by them, and take great delight in looking at them over and over again. I have every hope that your *Messenger* will be a great incentive to them all to remember and to love the Sacred Heart. I shall tell you more, later on, about the work your *Messenger* does among us.

"Some months ago a woman of my parish came to me, in great distress, to ask for advice. Her husband would not go to church, and he generally remained a long time away from the sacraments, and moreover he abused her continually for attending to her duties as a Christian. Kindness and gentle remonstrances had failed, and I advised her to have recourse to the Badge of the Sacred Heart, of which I explained to her the meaning and the efficacy. I then gave her one, recommending her to pray daily to the Divine Heart, and to try to induce her husband to wear the Badge; in case of his refusal she was to place it secretly under his pillow at night. As she had no hope of succeeding in the first plan, she adopted the second, earnestly entreating the Sacred Heart to have mercy on her ungodly husband. She did not pray in vain. In less than two weeks the husband began to go to Mass regularly, and after a time he made his confession. Since that time peace has been restored to the troubled household, and the good woman thanks the Sacred Heart most earnestly for the wonderful change wrought in her husband by the Badge."

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An Instance in Jamaica.

" . . . Two weeks interruption! I've carried the first part of this letter to Port Royal once, and twice to Spanish Town, in hopes of being able to finish it; so that you see I'm doing my best. The continued rain, this morning, drove me back early from Spanish Town and I'm going to try to pay up my debt to you.

"The story from my own experience was about two destitute little fellows that I came across in my district of Kingston. The parents, both Protestants, had disappeared some three years before. The eldest boy had been baptized in the Church, and the youngest was unbaptized, but the parents had had the intention of doing with him as they had done with the brother. The aunt of the children implored me to have them sent to Alpha Cottage. I haven't time to tell you all the trouble the case gave me; but when the application was made before the magistrate, he committed the boys to Stony Hill, the Protestant Industrial School. The Inspector of Poor, a certain Mr. G——, had been very sleek and kind with me when approached on the subject of the children; but I am almost certain he was playing a game with me, and that he and the judge were in collusion. At any rate, the Protestant lawyer, who represented our side of the case, said openly that the decision was unjust and clearly against the evidence. No doubt, the Inspector chuckled at having outwitted a priest, and a Yankee, but he forgot to reckon with another adversary, and so he laughed just a little too soon.

"I had said more than one Mass for the blessing of the Sacred Heart on the cause, and that blessing came in the end. The one legal means of neutralizing the magistrate's decision was at once taken A petition was drawn up and signed by the nearest relatives—all Protestants, by the way—of the children. This petition asked for the transfer of the boys to Alpha Cottage from Stony Hill, as the latter place was not in accordance with the religious views which the parents had with regard to their children.

"The Acting Governor, Gen. Bengough, and the Inspector of Reformatories, approved of the petition, and on the Feast of the Sisters, that of Our Lady of Mercy, the little fellows were brought to Alpha Cottage, where they now are. In honor of the day on which they arrived there, I called the youngest at his baptism, Eugene *Mercy* Kennedy. . . . "

Acknowledgement is made of the following contributions:

For the Most Needy Mission.

J. R., per Rev. F. L. W., S.J., Chicago, Ill. (Mass stipends) $5 00
Mrs. J. McQ., Manchester, N H., in thanksgiving 2 00
Mrs. A. M., New York, N. Y., 3 00
Mrs. M. L. K., Moberly, Wis., 3 00
Mrs. H. M. E., " " 1 00
Rev. W. F. H., S.J., Boston, Mass. 1 00

For the Mangalore Mission.

A Promoter, New York, N. Y., in thanksgiving . . . . . . $ 50
F. K. J., Brooklyn, N. Y. . . 1 00

For the Trappists in Africa.

M. R., Springfield, Col. . . . $1 00

For Turkey and Greece.

Rev. J. S., S.J., Philadelphia, $1 00

For Father Speranza's Mission.

Rev. J. M., Mattoon, Ill. . . . $5 00

For Father Zanetti's Mission.

Rev. J. M., Mattoon, Ill. . . . $5 00

For the Propagation of the Faith.

F. K. J., Brooklyn, N. Y. . . . $1 00

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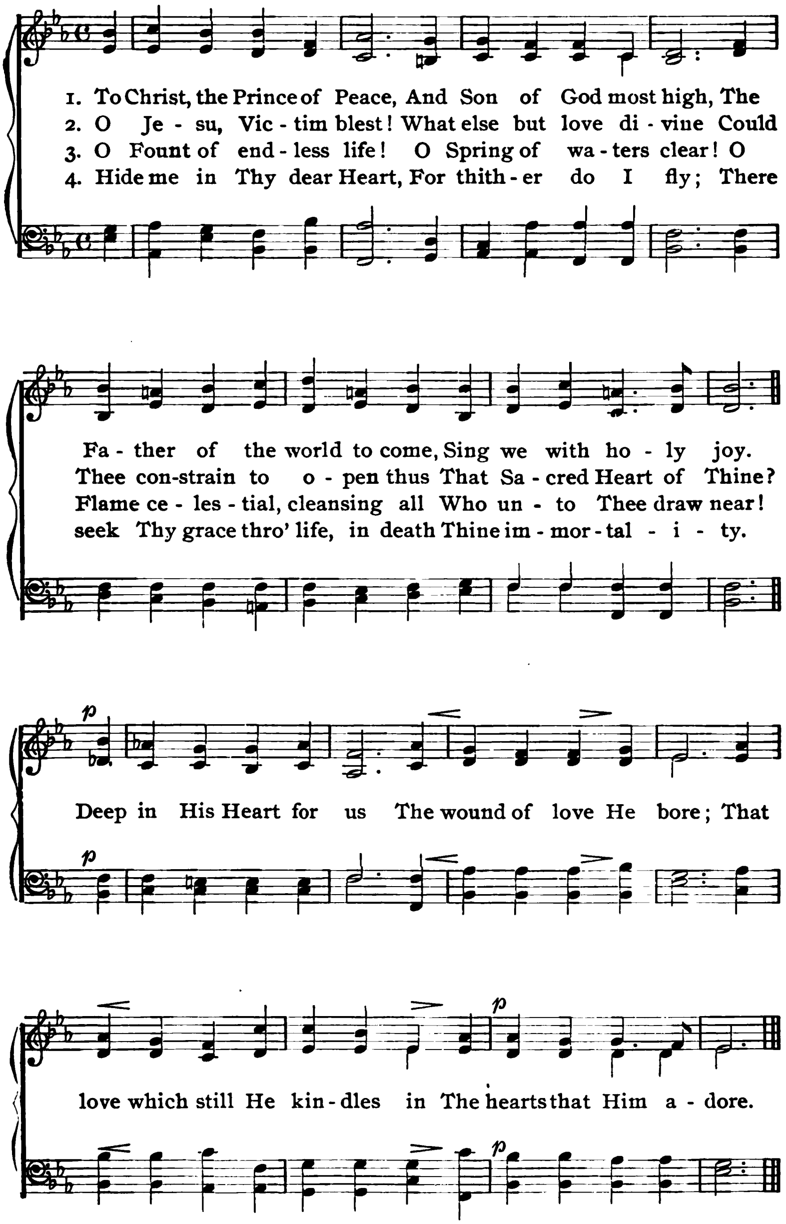
To Christ, the Prince of Peace.



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THE LEAGUE OF THE SACRED HEART.

A SONG OF LOVE.

THE HYMN OF ST. FRANCIS XAVIER.*

O GOD, Thou art the object of my love,
Not for the hope of endless joys above,
Nor for the fear of endless pains below,
Which those who love Thee not must undergo.

For me and such as me, Thou once didst bear
The ignominious cross, the nails, the spear;
A thorny crown transpierced Thy sacred brow;
What bloody sweats from every member flow!

For me, in torture, Thou resign'dst Thy breath,
Nailed to the Cross, and sav'dst me by Thy death,
Say can these sufferings fail my heart to move?
What but Thyself can now deserve my love?

Such as then was, and is Thy love for me
Such is and shall be still my love for Thee;
Thy love, O Jesus, will I ever sing—
O God of love, sweet Saviour, dearest King!

THE NEW YEAR.

ZEAL measures its existence not so much by the time it lasts as by what it does. The fiftieth year of the existence of the Apostleship of Prayer would mean very little had it not been marked by an activity which has already proved so fruitful that we may confidently look

*A hymn for the month, in accord with the General Intention. Translation attributed to Dryden. Music: *Roman Hymnal*, Part 1, No. 1.

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forward to the second half century of our existence with the hope of still greater results of prayer and more splendid manifestations of zeal than we have known in the past. Our Jubilee has attracted the attention of all to the nature and benefits of our Pious Work; it has made us all more punctual about the observances which are the very life of our work, and it has developed a new confidence in prayer and a new spirit of zeal and a stronger attachment to Christ our Lord.

With the many graces we have obtained through our Jubilee celebrations we cannot but begin the New Year well and happily. Every proof of divine favor is a mark of divine love. By our prayers and zeal in 1894 and by the special solemnizations of our Golden Jubilee we have drawn down upon every Associate of the League abundant and signal marks of God's good pleasure. With all these fresh in our memories if not actually in our possession, as we begin the New Year we are invited to pray for an increase of our love for God. Surely we need express no New Year wish when the General Intention for the first month of the year is one that will enable us to continue in the happy favor of God which we have enjoyed in the year just passed.

POINTS FOR THE COUNCIL.

IT is too early to give any account of the closing celebrations in honor of our Jubilee. The January *Messenger* will contain a full report of our own Central celebration on St. Francis Xavier's Day for the Directors and Promoters of our own and of the neighboring dioceses. It is even too early to speak with any precision of the work done in November for the Holy Souls, though several Centres have announced in a general way that they have been as usual engaged in soliciting prayers, alms deeds and special acts of devotion for them. One fact we can state and that is, that sixty Centres made the Novena of Grace publicly, and that fully 25,000 of the Novena leaflets are in use at the present moment, not to speak of the book of Novena prayers to

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which we referred our readers, nor of the thousands of copies of the *Messenger* in which the prayers were also printed.

This fact is a striking proof of the importance of reading the League periodicals. One recommendation of this Novena in the *Messenger*, and another mention of it in the "Points for the Council," in the December PILGRIM have produced these results in less than three weeks. An instance like this is a basis for calculating how much both *Messenger* and PILGRIM contribute to the life of the League. Nor is it an isolated one. We could cite numerous others, and notably our reminder about holding Jubilee Receptions in the Jubilee Year, with the result that 8,540 Promoters were solemnly and publicly received at 994 Receptions during the past year, whereas the year before there were only 657 Receptions and only 5,790 (2,750 fewer) Promoters received.

It is well to have in mind a few instances of this sort when at times the question is raised, how can League work be made more active and fruitful. A phrase of our present Director-General, whose retirement for a while owing to ill health was announced in the December *Messenger*, has an added ring of truth in it when such instances confront us: "In order that the work should have life," he wrote to us in 1884; "and be in the communion of prayers and intentions, monthly and daily—something that is proper to the Holy League—it is indispensable that the periodical publications of the work should be received." Hence, should the question just mentioned be raised at the opening of the new year—and at what time may it be asked more properly—let Promoters examine how faithfully they circulate the *Messenger* or PILGRIM among their Associates, how attentively they are read and referred to for all kinds of information and for timely suggestions for active League work.

In some countries the circulation of League periodicals is considered literally indispensable, and every Band of Asso-

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ciates must subscribe for one at least. We have always preferred to leave this to the judgment and choice of our Promoters themselves. That no Associate may fail to get the benefits of the *Messenger* and PILGRIM, we have always offered special inducements to Directors who take either in numbers sufficient for their Promoters, and we are happy to say our offer has been widely accepted ; we hope that it may be taken more widely still, and that at the beginning of this year our Promoters will see that every band of Associates shall receive at least one *Messenger* and one PILGRIM monthly.

In order to facilitate the work of circulating the League periodicals, we have so arranged the January *Decade Leaflets* that every Mystery page has another page attached to it, inviting the Associate who receives it to subscribe or to renew subscriptions to the *Messenger* or PILGRIM, or at least to apply to us for the Almanac for 1895, so that all may have at hand some constant source of instruction on the nature and work of the League. It should be borne in mind that if these blanks be of no service, as in cases in which subscriptions may have already been sent us, they should be given even to those who do not yet belong to the League. In numerous instances our periodicals are the means of getting people to know the League and become Associates.

If Promoters wish to be right and just with every one when the new year opens, let them make this examination of conscience :

1. Am I giving due attention to the Associates of my Band, not only by distributing the *Leaflets* among them, but also by keeping them posted in what I hear at Councils or other League meetings which they cannot attend ?

2. Do I hand in my report faithfully and make it accurately and neatly every month, when I attend Council ; or, if delinquent and absent, do I offer any excuse ? Have I been particular, at this season especially, to let the secretary know

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how many *Decade Leaflets* I circulate, how many *Messengers*, or how many PILGRIMS, so that the requisite number may be ordered once for all for the coming year?

3. How is my Band for the Communion of Reparation, or have I made the proper attempt to understand and promote this practice (providing, of course, the Director thinks it practicable, as in many places it is not)?

4. Finally (though the questions might be multiplied), if in charge of other Promoters, or of special League work, how far have I fulfilled my charge, it may be, of sending accounts of the work to the Central Director, of keeping the reports of Promoters, of summarizing the Intentions or Treasury, of looking after supplies of League prints, of sending the names of departed Promoters for obituary page in the PILGRIM?—With these other points before them let them read Article V. of our statutes, which tells in few words what a true Promoter should be.

The Council-room is the Promoters' bureau of information and supplies. There they should find every provision, spiritual and material, for the Associates they serve. Their work does not stop, but only begins, with the receipt of supplies. The PILGRIM means henceforth to accompany and help them on their rounds as it has done heretofore in the Councils. It must be content this time with preparing them for the work of next year, and commissioning them to put all their Associates in the most favorable dispositions by wishing them the happiness and true Christian joys of the season.

PATRONS OF THE MONTH.

St. Genevieve (3d) was the daughter of a French peasant. She consecrated her life to God when she was but seven years old. She was twice instrumental in saving the city of Paris from destruction. Like most of the Saints she had her trials and persecutions. Her enemies, jealous of her gift of prophecy and miracles, denounced her

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as an imposter and tried to drown her. She lived to be ninety years old. She was the friend and counsellor of King Clovis, and in death was laid by his side. She is the Patron of Paris.

Bl. Angela, of Foligno, (4th) was born in 1309. Her early life was not edifying. She sanctified herself in the married state. When death had deprived her of mother, husband, and all her children in quick succession, she entered the Third Order of St. Francis and gave herself up to a life of penance. She used to say: "I have never found a better way for realising God's mercy than by saying that Prayer which Jesus Christ himself taught us."

St. Hilary (14) was Bishop of Poitiers in France, and has been declared one of the Doctors of the Church. He defended the truth with tongue and pen. He composed a celebrated treatise on the Trinity against the Arian heretics. They got him exiled. But the truth triumphed. He was recalled to his See and died there in 368.

The next two Patrons are joined together in our minds by the touching incident of their interview. St. Paul (15th) is famous as the First Hermit. Though rich and highly educated, he forsook the world and retired into the desert of Upper Egypt to save his soul. Here he lived in solitude for ninety years in prayer, contemplation and penance.

St. Anthony, (17th) called the Patriarch of Monks, also betook himself to the desert and lived a most austere life. By the sign of the Cross he routed the devils who grievously tormented him. After twenty years of solitary life, he consented to found a monastery for those who wished to put themselves under his spiritual direction. He earnestly desired to meet St. Paul, whose existence God had made known to him. After a three-days search he found the venerable hermit. They knew each other at once and praised God together. St. Paul lived to be 113 years old and St. Anthony attained the age of 105.

St. Canute (19th) was one of those noble souls who preferred the palm of a martyr to an earthly crown. His epitaph tells his story. "In the year of Jesus Christ 1086, in the city of Odensee, the glorious King Canute was betrayed, like Jesus

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Christ, on account of his zeal for religion and his love of justice, by Blanco, one of those who ate at his table. After having confessed and received the Body of the Lord at the Holy Sacrifice, his side was pierced and he fell before the Altar with his arms outstretched like a cross. He died for the glory of Jesus Christ and rested in Him on Friday, June 7, in the Basilica of St. Alban the Martyr, whose relics he had lately brought from England to Denmark."

St. Sebastian (20th) is the model Christian soldier. His high official rank did not save him from the wrath of the Emperor Diocletian. "I have always been faithful to my duties, and I have never ceased to recommend your welfare and the prosperity of the Empire in my prayers to the true God," was his defence against the charge of ingratitude and impiety. He was condemned to be shot to death with arrows. Left for dead, he recovered. He again appeared before the Emperor and denounced his cruelty to the Christians. He was then beaten to death. He was called by Pope St. Caius "the Defender of the Church."

St. Agnes (21st) was a martyr for Christ when only twelve years of age. Neither promises nor threats could shake her faith. When undergoing the hardest trial for a virgin soul, "Christ," she said, "will guard His own." Nor was she wrong. "Christ is my Spouse: He chose me first, and His I will be. He set a seal upon my face, that I might admit no love but His. He pledged my troth with the ring of faith and adorned me with the necklace of infinite beauty." A stroke of the sword united her soul forever with her Spouse.

St. Timothy (24th) was the "dearly beloved son in the faith" of St. Paul. The great Apostle tells him that "without ceasing I have a remembrance of thee in my prayers night and day, desiring to see thee, being mindful of thy tears, that I may be filled with joy. Calling to mind that faith which is in thee unfeigned." The disciple was worthy of his master. The two Epistles addressed to him instruct and warn the Bishop of Ephesus of his duties. St. Timothy laid down his life for his flock.

The conversion of St. Paul (25th) is commemorated as a striking example of the power of divine grace. The proud

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Pharisee, breathing threats of bloodshed, even armed with authority to execute them on the hapless followers of Christ, is stopped suddenly on his journey to Damascus. A supernatural light blinded his natural sight, and the voice of Jesus, whom he persecuted in His members, called him to his senses. Humbled and converted he became the vessel of election—the Doctor of the Gentiles.

St. Polycarp (26th) was a disciple of St. John, the Apostle. In 167 a persecution broke out in Smyrna, of which city he was bishop. Having been arrested, he was offered his freedom by the Proconsul, if he would curse Christ. He replied: "Eighty-six years I have served Him, and He never did me wrong; how can I blaspheme my King and Saviour?" He was condemned to be burned. As the fire did him no harm, he was stabbed to the heart.

St. John (27th), surnamed Chrysostom or the golden-mouthed, was one of the boldest and most eloquent rebukers of sin and vice in high places the Church has ever had. His position as Bishop of Constantinople gave him great influence which he used unflinchingly for the truth. The Empress Eudoxia unwilling to reform her sinful life could not bear the rebukes of her spiritual superior. Twice was he banished, and he died in exile, in 407, with the words: "Glory be to God for all things, amen."

The name of St. Francis de Sales (29th), Bishop of Geneva, is synonymous with gentleness and sweetness. By these qualities he won the hearts of all with whom he came in contact. It is said that he brought back to the true faith 72,000 Calvinists. He was co-founder with St. Jane Frances de Chantal of the Order of the Visitation. His writings are full of divine unction. He died in 1662. He is one of the Doctors of the Church. He might be called the Doctor of Charity.

St. Martina (30th) was a noble and rich Roman maiden. She bestowed all her goods on the poor. Commanded by the Emperor Alexander to sacrifice to the gods, she firmly refused. She was scourged and mangled with iron hooks. Her limbs were cut off piece by piece, and boiling tallow poured upon the living trunk. She was exposed to the wild

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beasts, but they would not harm her. She was thrown into the fire, but it could not burn her. At last the virgin became a martyr by having her head cut off.

St. Peter Nolasco (31st) was a French nobleman. He lived in the 13th century, when the Moors were the terror of the Spanish Christians, many of whom were constantly being taken captive by the infidels. The Blessed Virgin appeared on the same night to Peter, to his ward, King James of Aragon, and to his confessor, Raymond of Pennafort, and bade them found a Religious Order for the Redemption of Captives. St. Peter was the first General of the Order of Our Lady of Ransom. For twenty-five years he labored for the poor slaves, releasing them from the bondage of the Moors and of the Devil. By his charity he converted many of the Mahometan masters.

THE LEAGUE IN SCHOOLS.

The Secretary of the Centre in Boston College, Boston, Mass., writes about the good condition of the work there this year, and says: "There are seventeen Promoters in the college. Two are appointed in each class-room; one looks after the Intention Blank, which he returns to the Secretary in due time, with the total of the Intentions; the other attends to the Communion of Reparation, reminding each Associate of the day on which he is appointed to receive Holy Communion in atonement for the sins and sacrileges by which the Sacred Heart is outraged among men. We had the Communion of Reparation last year, and a large number of the boys practised it. We hope to increase the number this year and we are doing all we can to make it the special devotion of the college. There is another devotion here that is very profitable to all of us. At a signal given by the bell, at five minutes before the end of the noon recreation, the Rosary Decade is recited by one of the Promoters before the statue of the Sacred Heart. It is very edifying to see how promptly and how willingly the boys leave their sports at the sound of the bell and hasten to take part in the devotion. On the First Friday the whole college meets in the Church

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for the First Friday devotions. On last Friday, the first Friday of October, fifty new Associates were received. A fervent appeal was made to the boys to promote the interests of the League in the college, and the practices of the three Degrees were fully explained. The eloquent appeal and the solemnity of the service produced a great effect, and we hope to gather abundant fruits from the work of the League this year."

In St. Peter's Schools, Baltimore, Md., which are under the efficient direction of the Sisters of Mercy, the *Triduum* was celebrated on the three days immediately preceding the feast of Blessed Margaret Mary. On each of the three days, besides the Mass, there was Benediction of the Blessed Sacrament with a sermon by one of the Fathers in the afternoon. All the children, boys and girls, who had made their first Communion, to the number of about two hundred, received Holy Communion on the day of the feast, October 25, and in the afternoon, during the Exposition of the Blessed Sacrament, they renewed their Act of Consecration to the Sacred Heart. The *Triduum* was brought to a close with the *Te Deum* and Benediction.

Jubilee Celebration at Canisius College.

It is but a year ago that the League was re-established in Canisius College at the earnest desire of the students themselves. Since then it has steadily grown in popular favor among them. They gave ample proof of this when they expressed to the reverend Faculty their wish to celebrate the Golden Jubilee of the Apostleship of Prayer. It is needless to say that their piety met with hearty approval and encouragement from the Faculty. Accordingly, the feast of Saint Stanislaus was appointed as the day when the religious celebration should take place. All the members prepared themselves by a novena for the coming celebration, and on the morning of the feast the students received Holy Communion. The Blessed Sacrament was exposed throughout the day, the leaguers made use of this privilege with great favor, taking their turns, half an hour each, in praying before the Altar of Exposition.

At 8.30 A. M. Solemn High Mass was celebrated by the

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President of the College, the Very Rev. J. Zahm, S.J., and the Rev. H. Hartmann, S.J., the Local Director, preached an eloquent discourse on the Apostleship.

At 5 P. M. there was a ceremony of uncommon brilliancy and grandeur; the procession of the Blessed Sacrament followed by solemn Benediction. The chapel was most beautifully decorated and illumined for the occasion. The beautiful and most devotional ceremony ended with the soul-stirring notes of the *Te Deum.*

The following evening the students completed the celebration by a public demonstration of their unswerving allegiance and devotion to the Apostleship, in a series of literary exercises offered to the Sacred Heart.

A large audience was in attendance. In the back-ground of the stage was erected a statue of the Sacred Heart surrounded with evergreens and beautiful oleanders. Every language which the students could command was put into requisition to give expression to their loyalty.

With music and song they contributed their modest mite to the grand jubilee chorus of the millions of gallant soldiers who are proud of their glorious banner and of their great cause, proud of their fellow Associates and proud of their common motto: "Thy Kingdom Come."

CANISIUS COLLEGE.

PROGRAMME OF THE LITERARY ENTERTAINMENT

Wednesday, Nov. 14, 1894,

on the occasion of

THE GOLDEN JUBILEE OF THE APOSTLESHIP OF PRAYER.

PRAYER OF THE KING—From Lohengrin, (*R. Wagner*) . . College Band.
A VISION—English Poem, ... Delivered by Walter Voltz.
THE JUBILEE—Essay . . . . August Pappert.
SS. CORDIS INSIGNIA—Latin Poem, ... Delivered by Clarence Collins.
THE ORIGIN—Essay, ... John McArdle.
GREEK POEM— . . . . Delivered by Henry Meyer.
THE AIM—Essay, ... Charles Jansen.
O COR, AMORIS VICTIMA—(*J. Mohr*) . . . . College Choir.
LE CŒUR DU SAUVEUR—French Poem, . . . Delivered by James Hughes.
THE GROWTH—Essay . . . . Henry Laudenbach.
DAS ENTWENDETE HERZ—German Poem, . . Delivered by Joseph Kiefer.
THE TRIUMPH—Essay, ... John Gunster.
LATIN DIALOGUE—
Delivered by Joseph Keller, Joseph Kiefer, Joseph Wechter.
TO THE SACRED HEART—(*L. Bonvin, S.J.*) . . . . College Choir.

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NEWS FROM LOCAL CENTRES.

——From San Jose, Cal., comes the information that in the Convent Centre, Marysville, the Jubilee celebration of the Apostleship was inaugurated on the Feast of the Sacred Heart, the First Friday of June, by a General Communion which was followed by Benediction of the Blessed Sacrament and adoration by Bands all day, the classes relieving one another at intervals of an hour. There was the Act of Consecration also and the conferring of the Decorations of the Apostleship of Study on the deserving pupils.

——Some one writes from St. Mary's Dominican Academy, New Orleans, La.: "As a Jubilee offering we devoted the First Friday of October to Exposition of the Blessed Sacrament, the successive turns at the Adoration being kept up by the classes. Our devotion was increased by the short but fervent morning discourse. Many of our former pupils were present, proving by their prompt attendance that they are still fervent Associates of the League. The day's devotions were happily crowned by Benediction of the Blessed Sacrament."

——Urbana, Md., is a station attended by a Father from the Jesuit Novitiate, Frederick, Md. Concerning the Centre established in St. Ignatius' Church, at this station, the Father writes: "The Promoters of my little parish are very zealous, and it seems to me that their charity is worthy of record. Among them are three young ladies who walk four miles into the mountains, about every fortnight, making their way up a steep and rather unsafe road, over great rocks and boulders, to the top of Sugar-Loaf Mountain, in order to bring food and spiritual consolation to a poor old couple living up in that dreary region. They have instructed these poor people and prepared them for the priest. I had the consolation of receiving them into the Church; the old man, 96 years of age, had been a Lutheran. In the same place dwelt another old man, 80 years old, who had never been baptized, him also they prepared for baptism.

——On Sunday evening, November 4, in the Church of St. Thomas Aquinas, Philadelphia, there was a beautiful ceremony for the Reception into the League of the Sacred Heart of a number of children of the congregation. A procession of the young Leaguers preceded the Reception. After the Act of Consecration had been recited, the Rev. J. V. O'Connor preached an eloquent sermon. "This touching and beautiful sight," he said, "is a new illustration of

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the power of the Sacred Heart of Jesus to draw all to Itself. . . This enrolment of the children in the League shows that your pastor appreciates the comprehensive nature of the devotion to the Sacred Heart which throbbed with the same love in the manger of Bethlehem as upon the altar of the cross. The Babe of Bethlehem sanctified the state of infancy and for His sake the child in Christianity has been cared for as one especially dear to God." Then he gave the little ones this bit of practical advice about their apostolate: "You, dear children, promised to-night to do all in your power to spread devotion to the Sacred Heart. I shall show you how to carry out this promise. Give no rest to your father and mother, your elder brother and sisters, until they all enroll themselves in the League and begin to make the Morning Offering to the Sacred Heart. The rest will follow. Make them give in their names and say the little prayer of offering . . . . in the great League whose prayer, united with that of the Sacred Heart Itself, daily ascends to the throne of grace and brings down countless blessings upon the Church, upon society and themselves."

——From Lee, Mass., Convent of St. Joseph, we learn that "the Promoters of the League have been zealously collecting for a statue of the Sacred Heart in our parish-church. Notwithstanding a parish collection going on at the same time and the cry of 'hard times,' the people have been very kind, and we hope to have a solemn and edifying ceremony, on the 8th of December, for the blessing of the statue and for the League's Jubilee Year. When the sum collected was presented to our pastor, last Sunday, he was asked to have public devotions on the First Friday, and he kindly promised to give the matter his attention. God grant these services may be held to draw down on the generous people of Lee the choicest blessings of the Sacred Heart of Jesus."

——From Apalachicola, Fla., the Rev. Local Director of St. Patrick's Centre, writes of "my little mission which numbers but 400 souls at most. I appointed ten Promoters and have now 145 belonging to the League; they are good members and receive Holy Communion once a month, some twice. There are thirty-seven who receive Holy Communion on the First Friday. It will do a great deal of good to the indifferent and cold to see so many receiving our Blessed Lord in Holy Communion on those Sundays. I know that this beautiful devotion will bring down innumerable blessings upon my flock and also upon myself."

——From Philadelphia we learn that the Apostleship is prosperous in St. Teresa's Centre. The meetings are held regu-

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larly, on the third Sunday of the month, and the exercises most approved for such occasions are followed faithfully. There is a steady increase in the number of Promoters and in the fervor of this League Centre generally. There is a general desire, which will probably soon be gratified, for a League banner and a statue of the Sacred Heart Pleading.

——There is edifying news from Hurley, South Dakota. The Very Rev. Father Sheehan, R.D., who is Local Director of the St. Joachim Centre, writes that "membership in the League is bound to increase largely in this mission. It is pleasing indeed to note the fact that so many poor people come—some travelling twelve miles on the prairie—to the Sacred Heart devotions here on the First Friday. It is needless to say that they *all* come fasting." Certainly this Centre has every reason to hope for the blessing of spiritual prosperity. The practice of self-sacrificing zeal is the best offering of love to make to the Sacred Heart, because it is the devotion of *imitation*.

ANSWERS TO QUERIES.

Some one proposes two queries, and asks to have them answered in the PILGRIM:—"In reciting what is now called 'The Sacred Heart Beads,' which is correct: 'Sweetest Heart of Jesus,' or 'Sweet Heart of Jesus,' for the ejaculation? There is the same doubt about 'sweet,' or 'sweetest,' as applied to the Heart of Mary."

The "New Raccolta," published by Peter F. Cunningham & Son, 817 Arch street, Philadelphia, gives, on page 183 the form "Sweetest Heart of Jesus;" but for the Blessed Virgin Mary 'Sweet Heart of Mary' is set down. As this translation is authorized and approved by the Sacred Congregation of Indulgences, it may be followed safely, though the other form is given in French in Beringer's work on Indulgences, vol. 1, p. 177. The first of these expressions seems to be most common in English.

2. "In making the Morning Offering, the formula, 'Divine Heart of Jesus, we offer Thee, through the Immaculate Heart of Mary,' etc., was in common use some years ago, and some of your readers prefer it still."

There is no objection to their continuing to use that form, since no particular form of words is of obligation; even a mental offering, without any words uttered by the lips, would be sufficient. The present form is now consecrated by custom, and it is recommended as being convenient and comprehensive.

Sister M. Amelia (Mullaly), Sister of Charity, Madison, N. J.; Mrs. Bridget Kelly, Promoter, St. Joseph's Centre, Brooklyn, N. Y., who died lately are recommended.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

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GENERAL INTENTION FOR JANUARY, 1895.

Recommended by His Holiness, with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Increase of Love for God.

NO more timely an intention could have been offered to the Associates than the one presented at the beginning of this new year. The world-spirit is becoming more and more ungodly. Not only does it animate worldly people, properly so-called, but even people who claim to be led by the spirit of God.

The love for God is on the decrease because the knowledge of God is diminishing. The heart follows the understanding. We do not love one whom we do not know. The tendency of modern education outside of the Catholic Church is unreligious if not irreligious. But religion is the tie that binds the creature to the Creator. Religion is the sum of the duties of the creature to the Creator. It is evident then that religion is not something fixed for a certain time, hour or day of the week, but the religious spirit must pervade the whole life.

It is our duty, then, to increase continually our knowledge of God, that there may be a proportionate increase of love for Him. The more we study the infinite perfections of His nature, or God in Himself, the greater will be our spirit of reverence and humility. The more we study God in His relations to us, the greater will be our spirit of confidence and love. We cannot really know God as our Father in Heaven without loving Him. But unfortunately, to many of His creatures, God is only a name. He has no real part in their lives, as far as they are willing to admit. As an outsider they at times condescend to address Him and pay Him a certain amount of respect. But is such recognition acceptable to Him? Is it not scarcely less insulting to His Divine Majesty than the entire disregard of avowed infidels?

The whole evil lies in an ignorance of God, in some cases culpable, in others, owing to education, less culpable, although it is hard to conceive how any person of even ordinary understanding can fail to come to some knowledge of God. For, as S. Paul writes to the Romans: "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made: His eternal power also and divinity; so that they are inexcusable. Because that, when they knew God, they have not glorified Him as God, nor given thanks."

Let us, therefore, pray that "the earth may be filled with the knowledge of the Lord, as the covering waters of the sea," so that the charity of God may be poured forth in our hearts.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(*LITTLE MESSENGER OF THE SACRED HEART.*)

XI. YEAR. FEBRUARY, 1895. No. 2.

NUNC DIMITTIS.

BY JOHN J. BRANIN.

SEE the Mother undefiled,
Bearing in her arms the Child,
Enter in the Holy Place,
She all pure and full of grace;
Comes she with her pious patron,
Comes as comes the Jewish matron
With her first-born infant son,
That the Law's command be done.

Lo! the gentle turtle doves
Offers she for Him she loves;
Offerings of the poor she tenders;
O, what praise to God she renders,
By abasement meek and lowly,
She whom angels hail as holy,
Free from blemish ere her birth,
Pride and honor of the earth!

Aged Simeon now appears,
Full of faith as full of years;
Seeth now the Lord's salvation,
Light to all the Gentile nation;
Seeth now true Israel's glory,
Speaks with prophet's word the story
Of the Cross and soldiers fierce,
Tells whose soul the sword shall pierce.

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Now Thou dost dismiss in peace
Him, O Lord, whose watchings cease;
Here my eyes are now beholding,
Here my arms are now enfolding
Him for whom my heart hath sighed,
Him for whom my soul hath cried;
Now my weary eyes may close,
Now in peace my soul repose.

OUR LADY OF LIGHT.

BY P. T. D.

OF the many tourists who visit the quaint old city of Santa Fé, New Mexico, very few, probably, have not wondered at the title of the Academy of Our Lady of Light.

Throughout the United States, there is no other convent or academy, I think, dedicated to God under this invocation. The name is happily chosen. The Sisters of Charity, like truly valiant women, guided by the venerable Archbishop Lamy, went forth in the "early days" into that region buried in the darkness of ignorance, to found a centre of education and virtue from which rays of enlightenment were to penetrate to the most remote districts of the then almost unknown Territory of New Mexico.

This interpretation, although in perfect accord with the aim of those heroines and with the results of their efforts, is somewhat fanciful, as will be discovered by the readers of this little sketch.

Let us go back to the first years of the eighteenth century. At that time, the island of Sicily presented a scene of wild confusion and disorder. Oppressed and irritated by foreign troops, embittered by political strifes and private brawls, terrorized by armed marauders and estranged from happy home-life, the Sicilians had so far given up the practice of their religion that the churches were unfrequented, the sacraments were neglected, and impiety and vice were enthroned in their stead. Bands of zealous missionaries travelled up and down the country, but their heroic exertions were fruitless. Often enough the only reward of their labors was a

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share in the contempt which was heaped upon religion and all things sacred.

Among the preachers in this desert of sin was a religious remarkable for zeal and fervor in the service of God, who was known to cherish a tender and filial devotion to our Blessed Lady. This religious was Father John Anthony Genovessi, of the Society of Jesus. Filled with sorrow at the utter fruitlessness of the labors of the missionaries, he felt moved to call upon his Heavenly Mother for some new means to touch the hardened hearts of the Sicilians, and to ensure the success of his plan of operation, he sought the co-operation of a holy nun who had already been the recipient of many celestial favors.

One day while this good nun was recommending the project to our Lady's loving care, she was rapt in spirit and beheld herself in the presence of the Refuge of Sinners. The Blessed Virgin appeared, with a look of ineffable tenderness upon her countenance, amid brilliant rays of heavenly light, and attended by a throng of heavenly spirits, two of whom held a gorgeous diadem above her head. On her left arm, she supported the Divine Child who was reaching out His little hands toward a basket of flaming hearts, presented to Him by an angel. With her right hand, she was snatching a youth from the gaping maw of a hideous dragon.

"Daughter," she said, "heed well what thou seest and have it reproduced by the painter's art; the picture shall be called 'Holy Mother of Light'; the abundant and extraordinary graces that I shall bestow under this invocation shall be the proof and earnest that thy prayers are heard." The vision then disappeared.

Father Genovessi accepted without hesitation the saintly nun's relation of the apparition and forthwith set about the execution of the commission. The artist whom he chose was a painter of no mean ability and, what was much more to the purpose, was a man of virtuous and edifying life. But when the picture was finished, the nun was not satisfied. As work of art it might pass, but it was not Our Lady of Light.

The artist, therefore, having prepared a new canvas, betook himself to the convent. The nun, who was favored

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once more with that heavenly vision, directed the movements of the painter's willing brush. Praying for guidance as he worked, and hearkening to the nun's description of the vision as it there and then appeared to her, the artist at last reproduced, according to the measure of human skill, the apparition of Our Lady of Light.

The result was in keeping with Mary's promise. Armed with this new weapon, Father Genovessi began with renewed courage, his missionary work, which was thenceforth as fruitful in conversions as it had before been in trials and sufferings. The picture of Our Lady of Light was the constant companion of his missionary labors, until he was called hence to see our Blessed Lady in the light of heaven, which "hath no need of the sun nor of the moon to shine in it; for the glory of God hath enlightened it, and the Lamb is the lamp thereof."

But what is the further history of the heaven-given picture?

A railway journey of two days from El Paso, Texas, into the heart of Mexico brings us to Leon, the metropolis of the State of Guanajuato and the chief manufacturing city of Mexico. Stopping at the Hotel de Diligencias, we inscribe our names with a lump of chalk on a large painted board, and, having thus duly registered, we are shown to commodious rooms on the ground floor. We next admire the great courtyard with its wealth of oleanders, cactus, and other shrubs and plants. After our evening meal, we retire to recruit our strength for the next day's pilgrimage.

On the morrow, after a breakfast of delicious Mexican chocolate, we are ready to begin our sight-seeing. Did time permit, we could inspect the manufacture of gold and silver braid and filigree work, for which the city is so famous, but we are bent on another errand, and turn our steps toward the old and impressive Cathedral. The canons are chanting Tierce. We listen with something akin to awe to the solemn tones of the public Office of Holy Church, and tarry with devout attention until the last note dies away. We approach the high altar. At the very summit of the reredos two cherubim hold a golden crown over a small picture. It is the picture of Our Lady of Light! The

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painting that gladdened the eyes of Father Genovessi and moved to repentance so many sin-hardened hearts in distant Sicily is in this niche of the Cathedral of Leon. After his death it was given, in 1732, to the Jesuit church of Leon, which, after the suppression of the Society of Jesus, became a cathedral church.

The good citizens of Leon, who are very devout to our Lady of Light, relate many favors granted by her both to the community at large and to individuals. The history of Mexico since its separation from Spain has been a stormy one. While contending factions struggled for supremacy, much misery was inflicted upon the suffering people who took no part in the hostilities. Scenes of pillage and death form the history of almost every city. Leon has escaped the calamities which have fallen with such untold violence upon unoffending citizens. In 1857, when all Mexico was torn by intestine strife, so great was the tranquillity that reigned in Leon that honored citizens from other states, and notably from Jalisco, flocked thither in such numbers that it was called the "City of Refuge."

But the favor that particularly confirmed the people of Leon in their devotion to Our Lady of Light was the deliverance of the city from the cholera in 1850. When the epidemic first reached the city the people were paralyzed with terror; but the parish priest of the Church of Our Lady of the Angels urged them to place their confidence in Our Lady of Light, and vowed a triduum of thanksgiving for the feast of her Assumption, in perpetuity, if she would come to the relief of the terrified people. On the 14th of August every vestige of the cholera disappeared. The memory of the grace is perpetuated by a votive tablet in the church.

Copies of the holy picture are objects of devotion throughout Mexico, and many a little maiden is named "Luz" (light), in honor of Our Lady of Light.

Such is the origin of one of our Blessed Mother's titles, and such is the history of a picture of her predilection. Happy people of Leon who possess this pledge of Mary's love! Happy we if the filial trust of others awakens us to more fervent charity and to more unshaken confidence!

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THE CONFRATERNITIES.

THE BONA MORS.

THE Bona Mors Association is not for men only, but for women as well, and for young people as well as for old. It is strange how the purposes of pious confraternities may be misunderstood, and their Directors have to contend constantly against certain prejudices which arise against them, simply because people get the notion that they are intended for a certain class. A good death is the most precious grace we can pray for, and no one knows the day nor the hour when it should be his particular intention.

And now even such a strictly Catholic confraternity as the Bona Mors is becoming known and acceptable to a sect that will style itself Catholic, although its legal name Episcopalian, indicates the very thing it has forfeited, a hierarchy in union with the See of Peter. Not content with adopting the outward form of our rites they must imitate our pious societies. It is well worth praying for that they should all in good faith submit mind and heart to Him who alone can give them a good death and Who has promised it only to those who aceept His sacred teaching.

THE SODALITY.

Among the good works recommended to the members of the Sodality, to be practised at all times, are the works of mercy; and there are innumerable ways in which these may be wrought. There is often no want of good will and true charity; but there are some fields in which practical charity lacks organization among us. Attention was called to this, with very satisfactory results, by the Moderator of the Xavier Alumni Sodality of New York. A charitable person had brought to his notice the fact that many young Catholic boys are lingering in the prisons of the city, as no one has taken interest in having their cases brought up and counsel secured for them. It appears, as the *X. A. S. Bulletin* states, that non-Catholic organizations take good care of their own, being well supplied with means to do so. The fact was brought to the attention of the legal members of the Sodality, and they have already volunteered their

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services for such cases. No doubt the Sodality will thus save many a poor, unfortunate, but deserving boy from shame and danger.

A similar announcement is found also in the Second Annual Report of the well organized and active Centre of the League, attached to St. Joseph's Church, Philadelphia. It has many committees to attend to all kinds of cases of need. The "Legal Protection Committee for the Oppressed Poor" reports, during the past year, some families saved from ruin, many cases of oppression and fraud detected. Eight well known gentlemen of the bar have offered their legal services, free of charge, to right these wrongs.

These are hints of the way in which Catholic bodies might organize themselves for works of charity that would spread the sweet odor of Christian charity and the good name of our Confraternities far and wide, whilst it would draw many a rescued soul into the way of salvation and closer union with God.

CHOIR-BOYS OF YORE.

The choristers of our days sometimes complain of the hard work expected of them. It might surprise them to learn the duties of choir-boys in olden days.

In primitive times choristers were admitted to an order of *Cantores* or *Psalmistæ*, and thus in a most real way were set apart for the chanting of the daily service. Moreover the time came when this office was no longer bestowed, either apart from, or in connection with, the tonsure and the minor orders. The mediæval choir-boys had much in common, therefore, with the canonical singers of the early Church. They were, by excellence, the children of the Church.

Apart from the choir-stall and school-bench, they had no duties if we except the little services they rendered their masters, the Canons and Vicars of Cathedral and Collegiate Churches. The true home of church music formerly was the Benedictine Cloister.

The duties of the monastic choir-boy were numerous and heavy. Attendance at the full Office of the Church, including the rising at midnight for Matins and Lauds, is in itself no slight task; but when we call to mind the many extra

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offices and devotions of those times, such as the Seven Penitential Psalms and Litanies, the frequent chanting of the Office for the Dead, and, in some places, at least, the Office of Our Lady in addition to that of the day, we are compelled to admit that the youngster of the middle ages must have been made of sterner stuff than his modern representative.

The schoolboy-chorister, in that well-known passage from the *Dialogues of Aelfric*, runs glibly enough through the choral and scholastic duties of the day; he is entirely silent on the subject of recreation, though it must certainly have been granted to him. "To-day," he says, "I have done many things. This night when I heard the bell, I arose from my bed and went to the church, and sang the night-song with the brethren; after that we sang the service of all Saints, and the morning Lauds; then followed Prime, and the Seven Psalms, and the Litanies, and the first Mass; then Tierce, and the Mass of the day (a High Mass be it remembered); then Sext; *and then we ate and drank*, and went to sleep, and rose again and sang None; and now we are here before thee, ready to hear what thou hast to say to us." That is, the boy had had some nine or ten hours of choral work, dinner at eleven or thereabouts, an hour's sleep, and then—afternoon schools! Following these duties would be Vespers and Compline, supper and an exceedingly "early bed." The play-time was not excessive, yet there is plenty of evidence that these pious lads had many a merry hour, and enjoyed the delights of many a "good day" with nineteenth century heartiness.

Rising to night-song was doubtless, the bugbear of the choir-boy. "Sometimes," says the child whose words we have just quoted, "I hear the bell, and rise myself; but sametimes the master arouseth me with his rod. Yet there are legends of devoted little boys who sometimes rose before their master, lighted the candles, tolled the bells, and waited patiently on their knees in the chill choir until the monks assembled for Office. The modern boy would probably condemn this as priggishness or else console himself with the reflection that "after all it was a long time ago, and probably not true."

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But if the night Office itself was a long and trying task—though we have no evidence to show that the early English chorister found it lengthy or wearisome—how would the modern choir-boys relish spending a whole night in a chapel, sitting on their knees in stalls, or seats, on either side of a corpse and reciting the one hundred and fifty Psalms of David until eight in the morning. Then began the *Dirge* or Office of the Dead. Next came the Mass. Everything had to be learned by heart for books were rare. In a great monastery where there were three hundred monks and one hundred boys, the number of psalters was exactly *seven!*

How would our boy-singers of to-day relish the duties we have described? In contrast to them how light and easy are the demands made upon voice, patience and power of endurance.—From *The Month* for December.

MY CRUCIFIX.

BY REV. C.W. B.

I WAS once peering, now many years ago, through the window of an old curiosity shop somewhere in the purlieus of the Haymarket, London, when my eye rested on a little battered and discolored Crucifix. I stepped into the shop to examine it. On first inspection, it appeared to be a nearly flat sheet of metal rather jagged at the edges, with the figure of Christ in slight relief; but, on looking more closely, I perceived that it had once served as a reliquary; for there was a small screw at the base, evidently used to fasten down the lid, and on the back of the cross an unmistakable hinge, though neither screw nor hinge was any longer movable, the whole machinery having been quite flattened by some sharp blow.

Having satisfied myself on this point, I bought the crucifix, and took it off at once to a first-rate silversmith, who in a few days returned it to me handsomely polished and restored to its original shape. It then appeared to be very beautifully engraved, the INRI upon the scroll being in letters of the early 13th century; and, small as they were, a delicate thread of tracery, as is usual in alphabets of that period, ran along

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the outline of each letter, save that in the last I—it suddenly stopped short midway.

I now felt really proud of my treasure and happy in its possession; and that night before going to sleep I kissed it and put it under my pillow.

Dreams are for the most part foolish things; but I claim an exception for the one I am about to narrate.

I had thought a good deal that day of my crucifix, it was the last thing I looked on before I fell asleep, and my dreams that night seemed somehow or other to weave out for me the history of my crucifix.

MY DREAM.

I saw an aged monk bending over his work. What is he doing? Engraving the scroll of a small crucifix. Tools and fragments of metal lie here and there around him. His look is fixed and earnest; his lips are moving in prayer; it is clear that he knows well how to do an insignificant action with great love. Now and again he pauses to kiss the image in his hands. See! it is all but finished. The very last line of tracery is begun, when the monastery bell tolls out for prayer. The old man crosses himself, lays down his work, draws the cowl over his thin face and goes his way.

This then, thought I, explains the unfinished letter. The monk never returned to his work, or, if so, thought he had completed it; and that stroke, interrupted at the call of obedience, was never finished.

* * * * * *

Through the west windows of a cathedral church, in many-colored glory, streams the setting sun. I saw another monk, but not in his quiet cell. He is preaching to a vast and silent multitude. Aloft in his left hand he holds a cross, and with his right points eastward. "The Sepulchre of the Lord," he cries, "is in the hands of infidels. That sacred earth whereon He trod and shed His saving blood is trampled beneath the feet of His enemies. Save, oh, save the Holy Sepulchre!" And, like a huge wave, the words roll back upon him from the great human sea at his feet:—"Save the Holy Sepulchre!"

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Then he goes down and stands before the altar, and young and old press forward to receive the cross at his hands.

Now they pour through the massy portals out into the market-place. The battalions are already forming for the march; and one young warrior I mark, with sword on side and the red cross on his shoulder, comforting a weeping maid; but she weeps on. Then, pressing his lips upon her cold brow, he takes a silver reliquary from his bosom, throws its chain about her neck and springs forward to join his company.

* * * * * *

A white-haired father and his three sons are standing with hands bound beneath the gallows-tree. The ropes are adjusted, and they kneel together for the last time in prayer; for there is no priest to shrive them. Yet they have not the look of criminals. Who can they be? What are they to die for?

"We die"—it is that aged sire who speaks—"We die, thank God! for the olden Church. Rebels we are, if you will; for we joined the Pilgrimage of Grace, and fought to win back the Faith of our fathers, whereof our kings have robbed us. Pity us not. We are not afraid to die."

Then a bystander, at his request, takes from the old man's neck a silver cross, with a promise to convey it to his youngest boy, and bid him be leal and true to the ancient Faith, though for its sake he too should die the death of a felon.

* * * * * *

A charge of horsemen and the clash of arms! Gay cavaliers, with lace and velvet scarce hidden under the well burnished breastplate, and at their head a prince of men.

On, on they go, full on that dark wall of steel before them. A murderous volley crashes forth from a thousand matchlocks. Saddles are emptied and horses fly riderless from the field. Still onward they charge, that gallant troop of men, but the dark wall neither stirs nor trembles, for it is made, not of stone, but of something harder still, the sturdy and invincible Ironsides of Cromwell.

Now hand to hand they close, hacking and stabbing and pistolling each other, asking no quarter and giving none. And there is the gallant leader, three chargers' lengths ahead

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of his bravest followers, hemmed in on every side by those fierce bigots.

In the heat of the scuffle a little silver crucifix, which he wears about his neck, escapes from its concealment and falls over his armor. He is a Catholic, as so many were who fought in those days for King Charles. Indeed it stands recorded, not in my dream only, but in the sober pages of history, that out of five hundred noblemen and gentlemen who lost their lives in the king's quarrel, no fewer than a hundred and ninety-four belonged to the ancient faith, and that—think well on it—after a hundred years and more of bitterest persecution.

The hated emblem does not escape notice, and with redoubled fury the Puritans set upon its wearer. "A Papist!" they shout; "Down with the son of Belial! Spare him not, the accursed limb of Satan!" A dozen pistols are levelled, not so much at him as at the image of the Saviour, and the brave knight falls, true in death, as in life, to his King and his God.

Heaven rest his soul! But the precious crucifix, hammered by bullet-blows upon the steel corslet that covered in vain that gallant heart, is mine.

Such was my dream, and I need hardly say that it made my crucifix more dear to me than ever.

AN OFFERING.

To Thee, sweet Heart of Christ, I give my all,
Do Thou but help me ere I chance to fall;
Shed but a drop of Thy most precious blood
Upon my soul, and then full well I know
Though it be scarlet from my sins, Thy flood
Of grace will make it white as driven snow!
Then speak to me, O Christ, my footsteps keep,
For thickening shadows o'er my pathway creep.

J. E. M. Raley.

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The Rev. Joseph Loyzance, of the Society of Jesus, the founder of THE PILGRIM OF OUR LADY OF MARTYRS, reached the fiftieth year of his priesthood St. Thomas' day, December 21, 1894. Such an event is usually celebrated very solemnly by the friends of the fortunate Jubilarian, and the life of Father Loyzance had more titles to such a celebration than mere length of days. Twice Rector of the College of St. Francis Xavier, New York, Superior of St. Joseph's, Troy, and of the House of Retreats at Keyser Island, he has always displayed so much zeal and capability in the management of affairs that even when not actually in office his counsel and assistance have been sought so frequently as to keep him a very busy man the greater part of these fifty years. Still, nothing could induce him to permit a celebration of his Jubilee. To avoid any, he kept secret the anniversary of his ordination until it was too late to celebrate it worthily, and went into Retreat soon after his secret became known to his religious brethren.

The beatification of the Auriesville Martyrs, and the erection of a temple in that holy place in honor of their Queen, Our Lady of Martyrs is one of the crowning efforts of a life full of holy and lofty purposes. The study of the lives of Father Jogues and René Goupil, the identification of the site of their captivity and martyrdom, the founding of THE PILGRIM, the enthusiastic and widespread interest manifested in our pilgrimages, and the infusion of his own spirit of zeal for the honor of these martyrs into the hearts

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of those who are striving to perpetuate his designs, are some of Father Loyzance's titles to the gratitude of the friends of Auriesville. At no other time could this gratitude be more fittingly manifested, and we call on all the clients of the Shrine to pray for his intentions. Some of his friends have determined, as a memorial of this Jubilee, to found some scholarships for St. Peter's College, Jersey City, in which college he is now stationed, and already two have been given. Should any of our readers wish to contribute to these scholarships, we shall be happy to put them in communication with the reverend religious.

It is a pleasure to announce that early in spring several hundied trees will be planted on the property about the Shrine. Great care will be taken in selecting and in placing the various trees so as to make them add to the comfort as well as to the beauty of the Shrine grounds. Several cures through the intercession of the Martyrs, have been reported to us since our last issue, but for want of space we must reserve an account of them for our next number.

CONTRIBUTIONS TO THE SHRINE.

C. W., Altoona, Pa.	$1 00
C. M., Philadelphia, per Bro. O'Neill, S.J.	2 00
Rev. A. J. V., Holland, Wis.	50
J. R. M., Chicago, Ill.	1 00
A Promoter, Nesquehoning, Pa.	1 00
M. L. S. H., Buffalo, N. Y.	5 00
A. G. D., Philadelphia, Pa.	1 00
Mr. R., O'C., Neb.	$5 75
A Friend, Shreveport, La., in thanksgiving	1 00
F. J. M., Brooklyn, N. Y.	1 00
C. E., Dubuque, Ia.	3 00
R. C. B., Gesu Centre, Philadelphia, Pa.	1 00
J. F. C., Madison, N. J., in thanksgiving	2 00

NEW YEAR'S EVE AT LOURDES.

From the Notes of J. M. C.

Eight o'clock P. M. at the Basilica. The sanctuary a blaze of light, decorations, white lilies and silver foliage. The edifice is crowded with worshippers. Many priests richly vested kneel before the altar. The magnificent osten-

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sorium is brought forth. The choir intone the *O Salutaris Hostia*, then an anthem to our blessed Lady, followed by the solemn *Tantum Ergo.*

After Benediction, the *Te Deum Laudamus* is beautifully rendered by the choir, all present rising to give thanks for the graces received during the year. When it is ended, Père Nogues addresses a few earnest words to the faithful, showing the fitness of the ceremonies just performed and those about to begin. He asks all present to make the sacrifice of a little comfort, a little needful sleep, even on this night, in order to expiate the sins being committed throughout the world, for their own shortcomings, and in order to obtain God's blessing on the coming year. He invites all to descend to the crypt where the Blessed Sacrament is to be exposed all night, and he is obeyed promptly.

It is pleasant to exchange the cold air of the great Basilica for the small and pleasant chapel. It is true that here all is subdued in tone, and there are fewer lights about the tabernacle. The choir singers have retired too, and the faithful who remain are asked to chant the *O Salutaris.* Père Burosse comes to the foot of the altar.

The night prayers begin by the Solemn Act of Reparation to the Blessed Sacrament and the singing of the *Adoremus in Aeternum*, after which, as nine o'clock has just struck, Père Burosse asks some of the laymen to come into the sanctuary and help recite the first Nocturn of the Office of the Blessed Sacrament, while the worshippers meditate in silence on the sacred gift of the Holy Eucharist.

The Office ended, the first part of the Rosary is begun, preceded by a short and appropriate meditation on each Mystery and the chanting of the *Ave*, *Ave*, *Ave Maria* after each decade.

At ten o'clock, the aged Père le Toulon takes the place of Père Burosse. Again the *Adoremus in Aeternum* and Act of Reparation are repeated. The second Nocturn is gone through and the second part of the Rosary begun. Long and tenderly does the venerable priest dwell on each sorrowful Mystery, bringing the subject so vividly before his hearers that they are present in fancy at each fearful scene. A verse

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of the *Stabat Mater* is chanted between each decade ; acts of humiliation, contrition, self-accusation and penance follow. All is silent in the little chapel. You could hear a pin drop while the good priest lingered over the sufferings of Jesus and His sorrowful mother. The *Parce Domine* is chanted in reparation for the sins committed on this very night.

Père Nogues replaces Père Toulon and the third Nocturn begins. The subject of each Mystery (of the third part of the Holy Rosary, is indicated, and a special meditation given for each *Hail Mary*. The worshippers kneel for these as in the sorrowful Mysteries. Each *Hail Mary* of the first decade is recited in union with the adoration of each of the heavenly choirs. The second decade is offered in atonement, and each *Hail Mary* for some particular offence against God, etc. The solemn wail of the *Parce Domine* ends this part. The third decade is to obtain the gifts of the Holy Ghost, and each *Hail Mary* is adapted to the needs of the Church in its different orders. It is followed by the *Gloria Patri*, sung by the whole congregation. Then comes Our Lady's Assumption, calling upon all for thanksgiving. Each *Hail Mary* is offered up for some gift mercifully granted us and perhaps not sufficiently acknowledged. The *Magnificat* follows, then the fifth Mystery, telling of Mary's glory, power and motherly love, and each *Hail Mary* is offered to obtain some grace for the opening year. The *Monstra te esse Matrem*, thrice repeated, insures a favorable hearing. The father then bids us remember our departed ones, and a few moments are given in which to recall them all ; then slowly, fervently and with outstretched arms, the six *Paters* of the Blue Scapular are recited, and the *De Profundis* and *Requiem Aeternam* chanted.

Midnight has come. An act of contrition is solemnly pronounced, another act of reparation repeated, followed by the *Parce, Domine*, as the midnight bell rings out the old year and rings in the new.

The first sound that greets the opening ear is the verse *Sit Nomen Domini Benedictum*, repeated three times in thrilling accents by the priest, the worshippers responding *Hoc mane et usque in saeculum*.

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Then the Father begins the *Veni Creator*, reciting the verses alternately with the people. Another silence to recall our wants and the joyous *Ave Maris Stella* breaks forth full of promise. It is followed by the prayer of Madame Elizabeth of France. Then follow unselfish prayers for friends, relatives, benefactors, the sick, the sorrowful, the suffering—all uniting in the *Hail Marys* offered for these intentions; then a prayer to St. Joseph, to our guardian angels and patron saints, and with a glorious *Magnificat* the New Year is fairly begun, and the women are politely requested to leave the crypt free for the men who are to form a Guard of Honor before the Blessed Sacrament till morning.

A midnight visit, or rather a New Year's visit, to the Grotto, and then, with the joyful strains of the beautiful hymn, *O Marie, O Vierge Immaculée*, sung by the children of Mary there before Our Lady's Shrine, ringing in our ears, we wend our way homeward in the early morning hours of the New Year.

WORK OF THE MISSIONS.

A Letter from Jamaica.

Kingston, Jamaica, W. I., Nov. 30, 1894.

Dear Reverend Father:

The United States cruiser Columbia, of the White Squadron, anchored in this harbor toward the end of last month. On the Saturday after her arrival, Father Collins and I boarded her and invited the Catholic sailors to come to Mass in our church. Through some misunderstanding few of them came. On the following Friday, Bishop Gordon and Father Mulry called on the Captain, who received them kindly and granted leave for Mass on board the cruiser. Father Mulry said Mass and preached on Sunday, the 11th inst. The "blue jackets" presented an address of thanks and a gift of forty dollars in gold; seventeen of the sailors went to Holy Communion.

The sailors' address was thus worded:

U. S. S. Columbia, First Rate,
Off Kingston, Jamaica, Nov. 11, 1894.

Rev. and Dear Sir:

On behalf of the Roman Catholics of the Columbia's crew we respectfully ask you to kindly accept the enclosed amount as a slight tribute of affection for our holy Church, and for you, its worthy minister.

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We further request that you would dispose of this small amount for your own personal comforts, provided that such disposition is permissible by the rules of your holy Order; otherwise, as you may deem proper for the best interests of the Church.

Regretting that the amount is not large, we trust that our prayers for your success in this life and for that reward in the life to come may supply the deficiency.

And thanking you for according us the ministrations of your sacred office,

We beg to remain your faithful servants,

DAVID O'CONNELL,
JAMES F. MCKENNA.
WILLIAM LEONARD.

Rev. Father Mulry, S.J., Kingston, Ja.

Last Friday the Bishop wrote to the Captain informing him that if it were convenient a Father would go on board for service. The following is the Captain's reply:

U. S. S. COLUMBIA, FIRST RATE,
OFF KINGSTON, JAMAICA, Nov. 23, 1894.

DEAR BISHOP GORDON:

I am in receipt of your note of this date. It will be quite convenient to us to have the service you mention at 10.30 A. M. on Sunday next, 25th inst.

Yours sincerely, G. W. SUMNER.

Bishop Charles Gordon, Kingston.

The Bishop appointed me to say the Mass and preach. I went to the wharf at 10 o'clock. In answer to my signal the steam launch came to take me on board. The officer of the deck handed me over to a Catholic officer, who brought me to a cabin to rest. The berth deck was arranged as a chapel. The harmonium served for an altar, upon which I arranged a portable altar stone, chalice, etc. The altar was beautifully decorated with lace and bunting, while the walls about it were entirely covered with red, white and blue bunting.

Mr. Dunn, one of Father Collins' Guild men served Mass. After Mass I preached on the Gospel of the day. At the close of the sermon the Executive Officer, Mr. Allibone invited me to lunch with the senior officers' mess, and after lunch gave me a chance to see the Catholic sailors.

As soon as I had finished the launch was in waiting to take me ashore. The Bishop and the Jesuit Fathers here desire to express their thanks to the Captain and officers, all of whom, with few exceptions, are non-Catholics, for the kindness extended to them during the stay of the Columbia in Kingston Harbor. The Captain and the Chief Engineer returned the Bishop's visit by calling at our house here on the 17th inst.

Yours in Christ,
P. H. KELLY, S.J.

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THE WHITE FATHERS IN THE NYANZA.

We give a few extracts from an interesting account of the missionary labors of the White Fathers in the Nyanza, Africa. It comes from Mgr. Livinhac, their Superior-General. Their mission of Uganda has been subjected to a series of persecutions. The first came from the demon of Paganism, and resulted in many confessors and martyrs of the faith. The next came from the demon of Mohametanism, and the Christians were attacked, scattered and hunted like wild beasts. The third, more terrible than the preceding ones, was the Protestant persecution. The Catholics were attacked and crushed, and many missionaries were made prisoners. Those Christians who escaped death or slavery took refuge in the Province of Budda. This persecution has had the effect of placing thousands of catechumens, who could not leave their own land, in such a position that it is morally impossible for them to embrace the Catholic religion. But those who settled together in Budda, to the number of more than 40,000, show themselves to be animated with the best possible dispositions.

Father Brard, Superior of the Mission of Our Lady of the Equator, writes: "Far from letting themselves be downcast our Christians are more regular in attending the services, and approach the sacraments more often. Many, indeed, have imposed heroic penance upon themselves to turn away the divine wrath from their afflicted country. Nearly every day some come to us and tell us confidentially of good works suggested by their piety and spirit of mortification. This one has made a promise of certain fasts, that one has promised rosaries, and another to abstain from *mwengé* (banana wine) for a month, if God will deign to grant a cessation of the scourges. They assist at the rosary, which is said every day in common in our chapel. All the chiefs, too, recite it in their villages in public, with their neophytes for the same intention. The number of baptisms is ever increasing—in less than a year I have reached 562."

At Villa Maria, a mission of longer standing and more centrally situated, the triumph of grace has been even greater. Father Streicher, Superior of this district, writes: "Every Sunday, our huge church, built of reeds, is crowded with Christians, many of whom have had to walk for five hours in order to come and be present at the Holy Sacrifice. Nothing stops them; neither torrents of rain, swamps nor anything, and they come thus from afar, to the number of 300 at the least, and assemble around the Holy Table. On ordinary week-days between 400 and 500 neophytes assist at Mass and the instruction, and about 30 receive Holy Communion. From five in the morning until six in the evening, at whatever moment you go into the chapel, there you may find some Christians in adoration before the Blessed Sacrament. Some pass whole hours there, with joined hands, and eyes fixed on the Tabernacle. Besides the neophytes, several thousand catechumens have finished their *four years' probation*. About every six weeks 500 should be admitted to baptism. But the missionaries are not sufficiently numerous to prepare so many at a time, in the way in which they should be prepared; so that they have to content themselves with preparing and baptizing them in groups of a hundred at a time. To obtain from God the favor of being among the number of those chosen, the poor cate-

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chumens undertake fastings and pass a considerable time in prayer, at times, before the cross that is erected in front of the missionaries' dwelling. One day Father Streicher, seeing a young man kneeling on the bare earth for many hours asked him: 'What are you about, kneeling thus?'

"'I fear that I shall be put back at baptism,' he answered, 'and I am doing penance that God may take pity on me, and may grant that I may be admitted.'

"When such are the dispositions, we can readily understand the wonderful transformation that takes place in these poor neophytes by the reception of holy Baptism."

Mgr. Hirth writes: "Here, under our very eyes, in the midst of the universal corruption, we have many heroic examples of courage and patience. At King Mwanga's Court there are at the present time more than a hundred woman who endure threats, insults, hunger and beatings rather than abandon the Catholic religion. Yet not one of them is baptized. They are daily tempted to apostatize by some of their companions who have preferred the king's favor to the hopes of eternal joy. In spite of all their sufferings they continue to repeat their catechism, to say their prayers, to kneel when the little bell of the mission rings the Angelus, to baptize the dying, to practise the Way of the Cross, to read the prayers of the Mass for the dead, as well as pious and religious books; for they all know how to read. Almost every day they set aside some small portion of their food —an ear of corn, a few bananas—to send to missionaries as poor as themselves. Mere catechumens, as they are, they practise fastings and other austerities, to beg from heaven the grace of preserverance. For 18 months they have been prisoners, and have not been able to see a priest; but they keep firm, and will, in the end, we feel sure, touch the Heart of God."

The White Fathers here mentioned are members of the Society of African Missionaries. The mission is purely religious. They have absolutely no connection with the "Armed Brothers of the Sahara," though they had a common founder in the famous Cardinal Lavigerie. The "Brothers" were afterwards disbanded by their founder himself. Some of them have reorganized as the "Society of African Pioneers," to relieve and civilize the negroes under the French sway.

Acknowledgment is made of the following contributions:

For the Most Needy Mission.

C. M., Phila., per Bro. O'Neill, S.J., ... $ 1 00
Rt. Rev. R. S., Savannah, Ga., 8 00
K. R. H. W., Boston, Mass., Stipends, ... 3 00
L. S., Baltimore, Md., . . . 3 00

For Mgr. Oazet, Madagascar.

N. J., ... $ 2 50
Mrs. D., per Fr. Gache, S.J., Phila., Pa., ... 30 00

For the Destitute Nuns of Italy.

N J., ... $2 50

For the Zambesi Mission.

N. J., ... $2 50

For Mgr. Barthe, Madura.

N. J., ... $2 50

For the Ursulines, Rocky Mts.

S. M., New York City, . . . $3 00

For Rev. A. Van der Veldon, St. Labre's Miss., Mont.

Mrs. H., Phila., per Bro. O'Neill, S.J., ... $5 00

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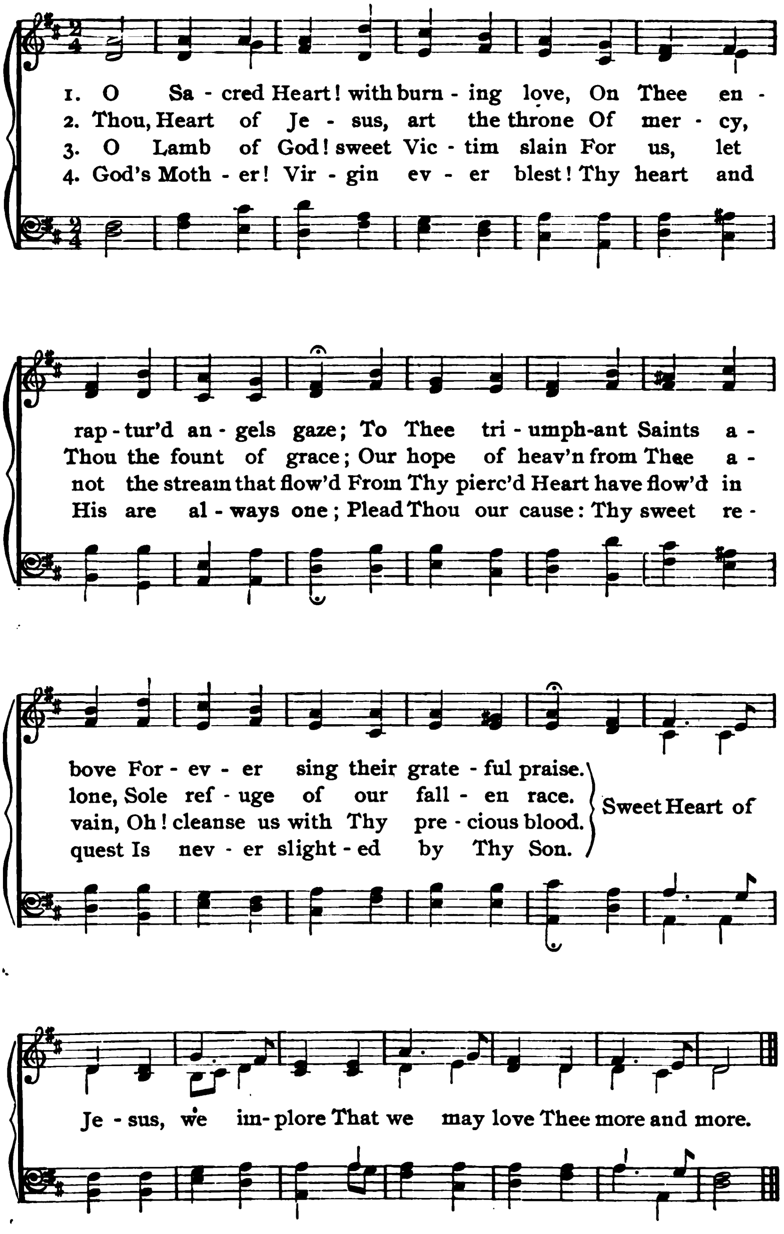
O Sacred Heart!



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HEART MUSIC.

BY I. A. M.

LITTLE voice have I to boast of,
And that little is not sweet,
I have tried at times to use it,
But my efforts met defeat.
So I sadly gave up trying,
Choosing silence for my part,
But although my tongue is silent,
I keep singing in my heart.

I keep singing holy anthems,
Heaven's echoes soft and low,
O'er and o'er the words repeating
To the tender strains I know.
Best I love the hymns to Jesus
Bidding grief and care depart,
Thus, although my lips are silent,
I am singing in my heart.

None can hear me save my Jesus,
And He loves my singing well;
Ah, the secret of my music
Sweetest voice can never tell!
None would guess my joyous concerts
As I thread the busy mart—
Do the angels know, I wonder,
I am singing in my heart?

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IN GENERAL.

IT was impossible for us, in every instance, to acknowledge and return the many Christmas greetings sent us by Directors, Promoters and Associates during the holy Christmas season. We did not, however, fail to make special mementos of our well-wishers at the altar from Christmas to the Epiphany, and it may be pleasing to all our Associates to learn that although we never assume an obligation for our First Friday Masses, we feel that they belong to those who unite with us in our work of prayer and zeal. Accordingly, we strive to unite our intentions each month on that day with those of every Leaguer in our Central Direction.

We cannot insist too frequently on the importance of this close and active union of prayers which is the very life and soul of our work. How real and effective a union it is may be estimated from what actually happened the First Friday in January. Associates will remember that it was the day set apart for Holy Communion for the intentions of our Holy Father, as a New Year's gift, in thanksgiving for his Apostolic Benediction on the occasion of our closing Jubilee celebrations. A special cablegram advised his Holiness of this offering in his behalf and no doubt our own intentions were among his First Friday mementos. Over 2500 priests, who are acting as Directors in the United States, united their Holy Communions at Mass with the Communions of the thousands who approached the Holy Table in nearly every League Centre in the country.

A similar instance of this extensive and effectual union of prayers is the report which we have received from several Centres of the good works, labors, sufferings and prayers offered for the souls in purgatory by members of the League last November. It is incredible how numerous these offerings were, notably in St. John's Centre, St. Louis; in the Gesù Centre, Philadelphia; in the Visitation Convent, Cabanne Place, St. Louis, and in St. Patrick's Cathedral Centre, New York.

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No wonder that the favors granted to all this united prayer verify the promise of our Lord to be in the midst of those who gather together and agree upon anything in His name.

POINTS FOR THE COUNCIL.

THE DECADE LEAFLETS for February will wear for the first time a cover, and the four cover pages will henceforth give hints on membership in the League, points of explanation of the mystery and calendar pages of the LEAFLETS, and forms for marking down the good works and intentions of Associates. It should be noted that all this is done without additional expense to our Directors, and we trust it will serve to make the Leaflets more appreciated and more helpful to Promoters in getting Associates to give in their intentions.

We must again remind our Promoters of the duty they owe to Promoters who have departed this life. We cannot mention the names of Associates whose deaths are reported to us; but we shall always recommend by name the soul of any departed Promoter, and even record them in the annual Almanac and Calendar. The list published in our Almanac for 1895 we consider our roll of honor for the past year. The Promoter who is faithful unto the end will surely have the crown promised to perseverance.

What can be done for the dead may be judged by a study of the Eucharistic Cards issued by Mr. Philip Kemper, of Dayton, Ohio. They are not Memorial Cards, to be sent out by the bereaved, but cards of condolence to be sent to the bereaved by friends of the departed. The expression of condolence is so worded that one can promise any form or number of prayers, good works or even Masses in behalf of the soul departed. They are Catholic in the best sense of the word, and as we are apt at any moment to need to condole with the relatives of a departed friend, it would be

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worth while to have a number of these cards always at hand. It is a practice which can be recommended with great fruit to League Associates.

February is a League month in many ways. This year it opens on a First Friday and a Promoters' Patron Day. February 10, is the anniversary of the day on which the Indulgences attached to the Communion of Reparation were granted to Associates of the League. The Tuesday after Septuagesima, February 12, this year, is a day of a special Indulgence to all who practise the Daily Decade. Carnival time also falls in this month, and that is a time for special worship of the Blessed Sacrament in reparation for the outrages heaped upon our Lord in the Eucharist at this and other times.

The blanks issued with our Decade Leaflets and Almanacs are very serviceable for Promoters who make it a point to circulate *Messengers*, PILGRIMS, Almanacs and other League prints among the members of their Bands. Use them and spread them about, even if they will only make known to some that such religious publications are obtainable. Not one of these blanks should go to waste; if one-tenth of them were used, it would mean over 100,000 subscribers to our periodicals. The premiums announced on these blanks are more valuable and also more easy to get than ever before. Premium No. 1, it is stated, will be sent to every subscriber, new or old, subscribing whether through agent, Local Director or *Messenger* club, provided the subscription be sent in advance, or, for old subscribers, as soon as their subscription expires. We thus spare no inducements in order to have our notifications to old subscribers attended to as promptly as possible.

The First Friday practices given in the "Director's Review" in the *Messenger* for January opens up new fields for the zeal of Promoters when making the rounds and distribut-

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ing their Decade Leaflets. If they would only begin by inviting their Associates to try a day of "recollection," it would be a good beginning. Many a conscience will never know peace, until its owner shall have learned to spend a day in quiet reflection and self-study with a view to real self-improvement.

Had we space we should gladly reprint page after page from some of the Reports of League work for the year 1894, which have been kindly sent us by Local Directors during the past month. That of St. Joseph's Centre, in Philadelphia, has a chapter on distributing Catholic literature in hospitals and penitentiaries, and the fruit of the labors of St. Joseph's Promoters is in the number of conversions due to this very literature. The same Promoters do excellent work among the sailors resting at that port, and all in a very simple way. Now that this work has been actively taken up by the priests of New York with the approbation of their Archbishop, Promoters should be among the first to help it forward.

The League Annual Almanac and Year Book of St. Patrick's Cathedral Centre, New York, shows a Report which covers the entire field of active League work. Every Committee has a reason for its existence, and all of them do much active work, not always sufficiently indicated by their titles. A Visitation and Mortuary Committee controls a League Sewing Circle, distributes Memorial Cards of the departed, and attends to the arrangements and newspaper notices of their Requiem Masses. A Temperance, a Purgatorian and a Tract Committee are actively at work, and it is gratifying to note that the published results of their labors prove how zealous these must be.

NEWS FROM LOCAL CENTRES.

——A letter from Columbia, S. C., announced an approaching solemnity which has, no doubt, been carried out successfully. "On Sunday, December 2," said the writer, "a beautiful statue of the Sacred Heart will be unveiled in the

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Catholic church here. Pray that our Divine Lord may bless this congregation and those who work for its spiritual good."

——Another, from a Rev. Local Director, Minden, Neb., reports that the Centre "is making very good progress." Though there are only eight Promoters, the Local Director believes that, considering local circumstances, this is doing remarkably well, "among people who say they have not time to pray. They missed something in their younger days." The hopeful tone of this report gives promise of growth in the Centre, and the Associates will find in the Apostleship of Prayer all that they need to supply what "they missed in their younger days," when they did not know the League.

——A zealous Promoter sends us from So. Omaha, Neb., an account of the unveiling and blessing of a statue of the Sacred Heart, in St. Agnes' Church, on Sunday, Nov. 4. There was a very large gathering to witness the ceremony which "began with an imposing procession of all the Sodalities bearing their respective banners. They passed from the broad corridor into the beautiful church. The recollection and devotion of the people were remarkable, and it was really a solemn moment when the veil fell and we looked, for the first time on the face of our kind and gentle Saviour. Then children's voices filled the church with hymns of praise and love. Father Moriarty explained the significance of the League of the Sacred Heart and fervently commended its practices to its hearers. Benediction of the Blessed Sacrament closed a memorable day, which, we hope, will be a means of promoting the devotion to the Sacred Heart among the members of St. Agnes' parish."

——An active business man, who nevertheless finds time to do the work of an untiring Promoter of the League, writes from Indianapolis, Ind.: "The League is still moving forward at the Sacred Heart Church (Franciscan). Leagne service at Benediction is held every Friday evening. At St. John's the number of Communions on the First Friday is very great, and on every Sunday of the month the number is notably increased. The number of young men who now approach the Holy Table is remarkable. We hope each month you will be able to chronicle such glorious work as is being done in Pittsfield, Mass. Would that its example were followed by every town in the land! However, I dare say none of us can realize the wonderful work the League is doing."—This is reading the *Messenger* to some purpose. A little more of this spirit of holy emulation will help on the League vastly.

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——From Stanley, Daviess county, Ky., we learn that "the League has increased wonderfully here, and all seem to be in earnest. Great numbers come to Holy Communion on every First Friday and First Sunday. The Promoters are earnestly at work."

——From St. Joseph, Mo., a Promoter writes: "We keep the Holy Hour every Thursday, in honor of the Sacred Heart. There are now many Communions on the First Friday; a year ago there were none. On All Souls' day nearly the whole congregation assembled in the church, at 4 o'clock, and spent an hour in silent worship, in honor of our Lord in the Blessed Sacrament, for the souls in purgatory. That our Sisters' school is well attended and that the children are very good, are blessings we attribute to the League, since the children mark their Intentions and Offerings carefully every month."

——From far-away Wyoming a good Promoter sends an encouraging account of the work of the League in that distant Centre: "Only six years ago we first had a resident priest here at Rock Springs. Then the congregation numbered about thirty souls. Less than one year ago the League of the Sacred Heart was established, about forty-five Associates practising the Third Degree. As a Jubilee offering we devoted the First Friday of December to the Exposition of the Blessed Sacrament. Mass was at 5.30 for the sake of many who work in the mines. In the evening the solemn Act of Consecration was read, two new Promoters receiving the Cross and Diploma. Our Rev. Local Director, Father Delahunty, then spoke on the duties of Promoters and Associates. The day closed with Benediction of the Blessed Sacrament and the church was crowded."

——An earnest Promoter writes from San José, Cal.: "Our Local Centre is in a very prosperous condition. Within the last two months our Promoters' Council has gained eight new members. It has also formed a sewing-circle, which meets once a week, at the residence of our president, and there all sew for two or three hours for the poor; and the noblest feature in their work is that it is not a recreation taken by young ladies of leisure, but it is cheerfully given after a day's toil by girls who are working hard all day for a living. This work attracted the attention of Miss Ida Benfry, now in New York, who was so much edified by it that she gave a reading for its benefit, and added a good sum to its treasury. This lady is not a Catholic, nor is she the only benefactress we have among those who are not of the true fold; others, too, give us help."

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PATRONS OF THE MONTH.

Our first Patron for February is St. Ignatius (1st), the third Bishop of Antioch after the Apostle Peter. Like most of the chief pastors of those days he was a martyr for the Faith. When led into the great amphitheatre at Rome, he exclaimed: "I am Christ's wheat, and so let the beasts' teeth be my mill, that I may be ground, and be found to make good bread."

St. Bridget (1st), the Virgin Patroness of Ireland, should be loved and honored by all. She founded the first Irish nunnery at Kildare. Once when she appeared with her companions at a synod, one of the Fathers exclaimed: "There is the holy Mary whom I saw in my dreams." Thenceforth she was called "Another Mary" and "Mary of the Irish," so closely did she resemble our Blessed Lady both interiorly and exteriorly. The daughters of her race should be proud to bear her name.

St. Cornelius (2d) was a Roman centurion and the first Pagan to be converted to the religion of Jesus Christ. An angel appearing to him said: "Thy prayers and thy alms are ascended for a memorial in the sight of God." He was then bidden to send to Joppe for St. Peter, who was to instruct and baptize him and his household.

St. Blase (3d) was Bishop of Sebaste in Armenia. He is a great favorite on account of the help he affords to those who invoke him in all troubles of the throat. He gained this reputation in life by relieving a boy who was at the point of death from a thorn which had become fixed in his throat. Hence the pious custom of blessing throats on St. Blase's day.

St. Jane de Valois (4th) gives an example of heroic virtue in the highest rank in life. She was the daughter and wife of Kings of France. Despising the vanities of the world, when opportunity offered, she forsook all and founded the Order of the Annunciation. The Superioress, according to her wish, bears the title of "Handmaid" in honor of Mary's humility.

St. Titus (6th) was a convert of St. Paul and called by him "his beloved son" according to the common faith. He was the fellow-laborer of the great Apostle in many missions, his

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trusty envoy in settling abuses and recalling back-sliding Christians to their duty. He was consecrated Bishop of Crete by St. Paul who afterwards wrote him an epistle on the duties of a Bishop to his flock.

St. Dorothy (6th) was one of those virgin souls so dear to our Lord. Every effort was made to make her abandon her faith. Tortures had no effect. She was then delivered to two apostate women to influence her to deny Christ. The contrary took place. Again racked, she was radiant with joy. Being asked the cause, she replied: "Because I have brought back two souls to Christ, and because I shall soon be in Heaven rejoicing with the Angels." A stroke of the sword won her crown.

St. Cyril (9th) is worthy of special honor from all who love our Lord. It was he who strenuously defended Mary's privilege of being the Mother of God against the arch-heretic Nestorius at the Council of Ephesus in 431. With this title of our Blessed Lady goes the true doctrine of the Incarnation of the Son of God. If Mary is not Mother of God then is her Son not true God. St. Cyril was Patriarch of Alexandria.

St. Scholastica (10th) was the sister of St. Benedict, and was guided by his holy counsels in all things. She was the foundress of the Benedictine Nuns. There is no more beautiful incident than that of the last meeting between the brother and sister whose discourse was on "the bliss of those who see God in heaven." The very clouds lent their aid to prolong it. Three days later St. Benedict saw the soul of his sister going up in the likeness of a dove into heaven.

St. Agatha (12th) noble, rich, and beautiful, from her infancy served Jesus Christ in holy chastity. For "Christ who alone was her life and her salvation," she endured the cutting off of her breasts, the being rolled naked upon potsherds and other horrible sufferings. In our days on opening the tomb in which her body lies, the skin was found to be still entire and a sweet fragrance was perceived.

St. Catharine de Ricci (13th) is a great Patron of the souls in purgatory. She entered the Third Order of St. Dominic

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when she was only thirteen years old. Very devout to the Passion of Christ, her divine Spouse caused her to share His sufferings and she received the sacred stigmata. When in extreme agony she said, joyfully: "I long to suffer all imaginable pains, that souls may quickly see and praise their Redeemer."

St. Onesimus (16th) is a proof of the transforming power of the grace of God. He was a slave of Philemon, a rich citizen of Colosse. He fled from his master after having robbed him. Having met St. Paul at Rome he became a Christian and was sent back to his former master bearing an epistle. The great apostle pleads for "his son whom he had begotten in his bonds." Philemon is bidden to receive him not as a servant but as a most dear brother, even as though he were St. Paul himself. He afterwards was made Bishop of Ephesus. He was stoned to death at Rome.

St. Simeon (18th) was the son of Cleophas and Mary, one of the companions of our Lady. He was one of those who are called in Scripture the "Brethren of Christ," being in reality His cousin. When St. James the Less, first Bishop of Jerusalem, was put to death by the Jews in the year 62, Simeon was unanimously elected his successor. He vigorourly guarded the truth against the attacks of the heretics. At the advanced age of 120, he suffered crucifixion. He is considered the last survivor of those who had the happiness to see Jesus Christ on earth.

St. Matthias (25th) represents a most important fact—the continuity of the apostolic office. When a vacancy had been made by the awful suicide of the traitor Judas, the lot for the vacant bishopric fell upon our saint. Elected to so high a vocation he made his election sure by his mortification of the flesh and thus he persevered to the end.

St. Margaret of Cortona (26th) teaches by her penitential life the way to atone for one's sinful past. She did penance publicly where she had publicly sinned. She then entered the Order of penance of the Third Order of St. Francis and lived in it a life of heroic mortification. Her body remaining incorrupt after 400 years testifies to the efficacy of her conversion.

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GENERAL INTENTION FOR FEBRUARY, 1895.

Chosen by His Holiness and recommended with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Increase of Love for Our Neighbor.

THIS Intention follows as a natural consequence from the one chosen by the Holy Father for last month. The love of our neighbor will be in exact proportion to our love of God. In fact these loves are contained the one in the other and hence can never be separated.

"To love one's neighbor for God," says St. Francis de Sales, "is to love God in man or man in God." Hence it is that these two great loves do not constitute two theological virtues but only one. Still more in the two aspects of the same virtue, our Lord, and after Him the apostle of the Sacred Heart, have plainly brought out the doctrine of the necessary resulting of love for our neighbor from any true love for God. "If any man say : I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother."

What then is the *reason* for this love, of which we have to beg the increase during this month? Every Christian can give the answer. It is that this neighbor is "made to the image and likeness of God;" that he is, at least in possibility, a living member of the mystical body of Jesus Christ; that God loves him and bids us love him; that our Lord has transferred to the least of our brethren the enormous debt we owe Him. "Whatever you do to the least of my brethren you have done it unto me." Nay more, this proof of our charity shall be the cause of a favorable judgment on the last day.

What is the *measure* of this love for our neighbor. It is not only to love our neighbor as ourselves, which would be with intense love, but as we wish to love Jesus Christ Himself, and if that were possible, as much as He has loved us: "Love one another as I have loved you." Christ's love was without measure—the love of a divine Heart.

What are the *means* to advance in this love, which Christ says contains all perfection—"the fulfilling of the law?" We must, first of all, beg of the Sacred Heart, the source of all love, to obtain for us an increase of divine charity; for it is a gift of God. But it is a gift which must be used, not to be kept wrapped up in a napkin, a gift to be used for the Master who gives it.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. MARCH, 1895. No. 3.

TO OUR LADY.

BY J. M.

WHEN sometimes doubting, as I sleepless lie,
  If I this day have added to my store,
  Or, truant to the precious charge I bore,
Less pleasing I have grown in Heaven's eye
That can my poor soul's smallest blot descry,
  This other thought doth all my calm restore,
  That for my very faults Thou dost the more,
With Thy rich love my Father satisfy.

And so I build sweet hopes and have less fear
  When auditing Heaven's grievances each day;
From Thy love's treasury in coin most dear
  My each new deficit I boldly pay,
Engaging so for all that Thou dost give,
That I the morrow will the better live.

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OUR LADY OF THE SACRED HEART.

EVERY day the Morning Offering goes up from millions of faithful hearts, all the world over, for the interests of the Sacred Heart and for the Intentions of the League; and it is through the Immaculate Heart of Mary that our Associates of the Apostleship of Prayer make the offering of their prayers, work and sufferings to the Sacred Heart of Jesus.

This is as it should be. We go through Mary to Jesus, and we go with full and unfaltering confidence, because this is the proper and natural course to follow in the order of things established by our Lord in view of the great mystery of the Incarnation. As His Blessed Mother gave Him to the world and His Sacred Heart was formed from her most pure blood, so, to glorify her, He gave her in return, if we may so express it, all power over His adorable Heart, and made her, as St. Bernard teaches, the dispenser of all Its treasures.

Thus it comes to pass that the true instinct of Catholic love and devotion has given to that peerless Virgin a name and a title that points out her share in the distribution of the blessings of her Divine Son's Heart, that implies her influence with that loving Heart, which influence and power enable her to obtain for her children among men all the graces and blessings they need; and so we style her "Our Lady of the Sacred Heart."

This title of our Blessed Lady involves a great deal. Lady—in the language of the Church, *Domina*—means Sovereign, Mistress, Queen, of the Heart of Jesus. It seems hardly necessary to warn Catholics that there is no question here of an absolute, irresistible power, which no creature can wield over the Creator; but that intercessory power which some holy Doctors have styled *omnipotentia supplex*, an intercession which our Lord will not reject. The great Commentator on Holy Scripture, Cornelius à Lapide, explains this unique privilege of our Lady as founded on what he styles the *jus maternum*, the "Mother's right." When our Lord chose the Blessed Virgin to be His Mother, He gave her, with this unexampled dignity, all that it includes.

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As our Lord's mother, then, Mary had all a mother's rights over the Son who so loved us that He chose, for our advantage, to become like to us in all things save sin. He was true man, as well as true God; and as He did all things perfectly He was a perfect Son to His chosen mother. This implies a mother's authority and jurisdiction, her sacred and incontestible right; and this right was exceptionally great in her case, more complete than in any other mother that ever lived, since to her alone our Lord bore all the natural relation of child to parent.

This right of our Lady was recognized by our Lord in His voluntary subjection to His mother, not through necessity, but through His love for us and because He chose, as St. Paul expresses it, to "annihilate" Himself, or to empty Himself of His glory and supremacy, as man, for us. And so, at the age of twelve years, He made a public profession of His subjection by returning with His mother from Jerusalem to Nazareth and "He was subject unto them," and so He remained during the thirty years of His life at Nazareth. The Gospel mentions another striking example of our Lady's intercessory power over the Sacred Heart, in the miracle wrought at Cana of Galilee, at her request, though our Lord had just said that "His hour was not yet come," an expression which emphasizes the efficacy of the mother's word.

The Fathers and Doctors of the Church abound in passages which express this truth in many forms. Father Eudes sums them all up, in his work on the holy Heart of Mary, in these words: "May we not say with perfect truth that a heart which can do everything with the Heart of a God, has sovereign power? Now who can doubt that the Heart of the Mother of Jesus has all power with the Heart of Him who chose to be her Son and to give her all a mother's authority over Him? Will He deprive her of what He has given her with so much love? Never. Jesus will always be Mary's Son, and Mary will ever be the mother of Jesus, and the Immaculate Heart of that holy Mother will forever exercise a mother's power and authority over the Sacred Heart of that best of sons."

This is very much like what St. Augustine says of our

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Lord's constancy in His love: "Our Lord Jesus does not love and then forsake." It follows, therefore, that whatever the love of our Lord for His Blessed Mother moved Him to do for the honor of her motherhood on earth, will be done all the more in heaven where love is perfect. And if a mother's love has such power over the heart of a son as even we know it to have here among men, what when that mother is Mary, the holiest, the most tender, the perfect one of all mothers, and that Son is Jesus, the most powerful, the most generous, the most loving of sons? Surely there can be no limit to His deference to her intercession when she pleads in our favor.

It was this consideration that moved some zealous priests at Issoudun, in the diocese of Bourges, in France, to form an association intended to give glory to the Blessed Virgin in the relation of ineffable love that exists between her Immaculate Heart and the Sacred Heart of Jesus. Moreover, since Mary, according to St. Ephrem, is the hope of those who are in desperate straits, this association is to plead with her for her powerful intercession especially in difficult and hopeless cases, both in the spiritual and in the temporal order. As the association purposed to reach the merciful Heart of Jesus through the intercession of Mary, its founders gave it the title of "Our Lady of the Sacred Heart."

The association was canonically erected on the Feast of St. Francis de Sales, January 29, 1864, and in the month of June, of the same year, Pius IX. gave it his approbation and granted to it various indulgences. It was soon after raised to the dignity of an archconfraternity, the statue of Our Lady of the Sacred Heart, at Issoudun, was solemnly crowned by the Archbishop of Bourges, in the name of the Sovereign Pontiff, the church of the Missionary Fathers of the Sacred Heart, in which the statue stands, was enriched with the indulgences of the Portiuncula, and other favors have since been conferred upon the Association which has its church also in Rome.

Many confraternities have been affiliated to it in all parts of the world. The members of this pious Association may gain an indulgence of a hundred days, once a day, by

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reciting, morning and evening, the invocation: "Our Lady of the Sacred Heart, pray for us." The feast of the society is celebrated on the 31st of May. As the Immaculate Heart of Mary is so closely connected with the Sacred Heart of Jesus, the devotion to Our Lady of the Sacred Heart may well be cultivated with especial fervor by the Associates of the Holy League.

THE CONFRATERNITIES.

YOUNG MEN'S SODALITIES.

UNDER the head, "OUR BOYS," the Irish *Messenger* published, in November, an appeal for Sodalities for growing lads out of school, from one who knows by experience how much they are needed. His letter is very practical and touching in its eloquent simplicity:

"DEAR FATHER CULLEN:—I have read, with no ordinary pleasure, your suggestion of doing something for 'our boys' . . . . benefits untold would result from having something in the way of Sodalities for boys, who have passed 13 or 14 years of age. . . . . How intemperance and betting and other vices could be preached against to the boys at such meetings; how the virtue of purity could be extolled and impressed!

"To my mind, it is very hard to make good *young* men, and equally hard to make good *married* men, of the majority of the working classes without such Sodalities, because their parents—especially in towns—do not look after them as they should. Once parents get their boys confirmed, they allow them to wander about the streets and mix with low company. Another benefit of such training would be that our boys would be taught *honesty*. Dishonesty in trivial matters is often a great failing in lads when they go to work in shops and such places where the temptations present themselves.

"I entreat you to push on this work by every means in your power. I am a business young man and am every day coming in contact with our young lads, and I know how sadly something of this kind is needed. If it did no more than check the cursing and loose talk prevalent among lads,

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it would be a real boon. . . . . Gladly will I give my Sundays to our lads who have no one to give them a helping hand." . . . .

The letter is signed, "A Wexford Lad." It has drawn another from "A Priest," in the January number of the *Messenger*:

"DEAR FATHER CULLEN:—There was nothing in the *Messenger* of last month I read with so much pleasure as that little letter from 'A Wexford Lad.' His suggestions are good and spirit certainly admirable. Let me join with him and say to you: 'Onward! Promote the work!' The need is unquestionable. I have been thinking much of our neglected boys, and I do believe associations of that kind, made to suit boys, would do a vast amount of good. . . . Must not the Brothers (their teachers in the schools), sometimes ask themselves: What is the good of spending our energies for years on those boys in school, if, when they have left us, they go to perdition, and this because no rescuing hand was reached out to them? . . . . When the practicability of such Sodalities is made evident to the bishops and priests, who see, feel, and bitterly lament the want, such associations will spring into life and flourish."

As "our boys" are very much alike in all parts of the world, and the same dangers surround them in all towns and cities, this appeal is as much to the purpose in the United States as in Ireland, and we join devoutly in the prayer of the good "Wexford Lad."

BONA MORS ASSOCIATION.

This association should have a notable increase of members in the month of March, dedicated as it is to St. Joseph, one of the chief patrons of a happy death. Devotion to him, who had our Lord and the Virgin Mother to assist him in his last moments, is one of the best means to prepare for oneself a death like his.

Lately a man, whose home was in Virginia about twenty miles away from a church, visited New York. A friend brought him to a meeting of the Bona Mors in St. Francis Xavier's Church, and explained to him the object of the association and the simple conditions for membership.

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Realizing the supreme importance of a happy death, that is, one not necessarily free from bodily pain, but in peace with God through the means of grace provided by Him, the Virginian declared that such an association was just the thing for him, and at once asked to be admitted. Though he cannot, of course, attend any meetings, he can make use of the beautiful devotions by himself and share in the prayers of all the members for the grace of a happy death.

THE SONG OF AN IRISH MINER.

Relin na Monia (Star of the Morning).[1]

Bright torch of Aurora
Preceding the day,
More fair than the Day-star
In brightest array.
More serene than the moon
In full majesty,
Relin na Monia,
O shine upon me!

In sorrow's dark hours
When trouble and woe
Oppress Thy poor children
On earth here below,
In trials and afflictions
They still fly to Thee.
Relin na Monia,
O shine upon me!

O truest of mothers,
O virgin most pure,
The gloom of this world
Thou hadst to endure;
Thou gavest the Saviour
The world's light to be,
Relin na Monia,
O shine upon me!

1 Sent us by one of our League Directors, as the song of one of his devoted Associates.

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A WELCOME DEBT.

BY J. M. C.

THERE once lived a man who possessed a spirit of proselytizing, as many called the apostolic zeal that filled his soul. Some accounted him a great *saint*, and others a great *bore*. He knew it and smiled, and with that same cordial smile, that some considered *insinuating*, he would thrust into your willing or unwilling hands crucifix, medal, beads or holy image. I had a collection of such objects, souvenirs of his ardor, that I did not well know what to do with. They were in no way necessary to a good life, I told myself. Still, I could not make up my mind to do away with them. His last gift, thrust into my most unwilling hands on a cold day in early winter, provoked me almost to anger. It was a great clumsy book — a prayer book. I had no use for it. I knew the Pater, Ave and Credo, and the comfortable creed which I had invented for my own special use told me that no more was necessary.

However, the old man was so much in earnest that I could not pain him by showing him my repugnance. I loved him and his. They were so cordial, so hospitable, so true. I had called to bid them adieu for some months and, I must confess it, I had hoped to find the family at home minus its proselytizing head, and to leave my loving farewell for him in their kind hands.

But I was fairly caught. He was the first one to greet me. In his presence I never felt anything but grateful affection. He knows that now.

"So you are going after all!" He shook his wise old head, and shook his finger too, playfully, though sadly I could see.

I was at a loss for words in which to answer him; for we had gone over the ground so often and always with the same result; that I *would* go into a far off district where was neither church nor priest. Were I a practical Catholic, the good old man said, a firm one, the danger would be less. "Though were I a zealous one, I would not go for untold gold," he always added.

His gentle little wife came to my aid on this occasion.

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"My good friend,"—she called her husband "my good friend," whenever she was resolved to oppose him,—"Let every one judge for himself. You are too severe. Our friend is young, and wishes to get on in the world. Do you remember your grandfather's favorite lines: 'A little health, a little wealth, a little house and freedom; And at the end a little friend and little cause to need him.' Our friend will be none the worse for a little health, a little more wealth, which may provide that same little house and freedom eventually, and at the end the little friend may be found too, even out there in the steppes—though let us trust there will really be little cause to need him."

"It is useless to quote the last line, mamma," said the good little daughter, who, perched on the wide sofa beside her mother, was knitting away with downcast eyes. "Papa never subscribes to the last line."

"If I did, my dear, how could I, or anybody else, ever know whether they had a friend or not. No! no! give me tried friends and let me grapple them to my heart with hooks of steel."

There was a merry laugh from the sofa.

"The quotation may not be exact, my dear," said the old gentleman, "but the spirit of it is."

"She does not know her Shakespeare as well as her Chrysostom or de Sales," said the gentle mother, and the idea of grappling our good friend here with hooks of steel to our friendly hearts, made her merry. Come, dinner will make us join in her good humor, and this farewell must not be a sad one."

"May the Lord be in our hearts and on our lips, that we may not offend Him," said the old man with a sigh, as he seated himself at the head of the table.

There was certainly no fear of offending God in that company!

And so I took the parting gift that raw, cold day. It seemed ten times more raw and cold after leaving that fireside and closing that door upon the genial faces gathered around that cheerful board, and the kind voices that had

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done their best to speed the parting guest by words of hope and encouragement.

"Pray more, and weep less," softly whispered the old man, as he thrust the great, clumsy book under my cloak. "Sorrow is your companion, make good use of him. May the Heart of Jesus sustain you!"

That gift wearied and worried me the livelong day, or all that remained of it after that early dinner. It had been served earlier on my account that I might take the train at noon to the great city to do my last day's shopping and make my last preparation for a long absence. While making my purchases I tried to hide the book. I confess that I was ashamed of it, and did my best to conceal it from the shopmen.

I had to carry it about for hours from place to place, and last of all to the snow-covered cemetery, where I laid it on a tomb while I knelt and raved in despair and wept floods of tears.

Weeping and uttering unavailing moans I swept the snow from two graves and cleaned them as well as I could, shaking the snow from the garlands of immortelles that adorned them.

And the clumsy, ill-bound book was wet with the snow, and stained by my dirty hands that were cut and bleeding from the intense cold, and smarting from the rain of tears that fell upon them.

With an ungrateful sigh of relief I laid it down that evening, and sank exhausted on the couch beside the table where it lay. When I looked up I saw it, and asked myself what it was anyhow. I took it up and read: "Golden Manual." I put it down unopened. I did not want manuals of any kind, either of gold or of silver. What I wanted was the sight of a face hidden beneath the coffin lid and the cruel snow, and the sound of a voice forever stilled. I had put the book down with a movement of impatience, and it opened of itself. The remembrance of poor Annie Arden seeking for a sign in the Holy Book came to me unbidden. Did the open page contain some special message for me? I took up the book once more, taking care to put my finger between the leaves that had opened of themselves, and I waited and waited, dreaming wild dreams and thinking foolish thoughts

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that were not prayers. When I did open to read the message it was only this: "Act of Consecration to the Sacred Heart."

To my sorrow and my shame it told me nothing, though it recalled a rude print of the Sacred Heart of Jesus with which I had been familiar. I saw it without wishing to see it—the tender eyes, the finger pointing to the thorn-crowned Heart—I could recall its every shade unbidden.

I put the clumsy book away. With some difficulty I found a place for it in my trunk, and three days later I was three days' distance from the snow-covered ground where I had left my heart, and where lay, as I thought, my treasure—I know better now.

Oh! how beautiful was that winter sky above the wild Russian steppes! How cloudless! How gloriously the great silver moon and blazing stars shone in the limitless vault so intensely blue! What a desert of snow and ice was around the summer palace, which, for this one winter, was to serve as home for two orphan boys.

Within the palace walls were treasures of art that had been handed down for generations from sire to son. Paintings and statuary—gifts of sovereigns, specimens of art from every known and some almost unknown lands. Books! a great hall lined from floor to ceiling with them. Everything within that abode was of the very costliest and rarest—countless servants, dainty food, every luxury!

Nothing of all this made any difference to my restless, broken spirit. The sky, and the stars, and the snowy landscape, were to me pleasanter far than all the curiosities and luxuries accumulated in the palatial home of the princes of X.

The servants had cleared the long alleys near the house of their drifts and piles of snow, so that the acacia walks were free. The acacias, so tall and so thick-set, formed a wall, as it were, that sheltered the orphan lads in their "constitutional" walk. From the southern doors of the stately house away to the rich conservatories half a mile distant, stretched the acacia bowers. All solitary and abandoned were these bowers during the winter, save that now for a brief hour each day two boys of six and eight, walked there with their teacher,

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who told them tales of foreign lands in a foreign tongue, to which they listened greedily; for it broke the monotony of the dull walk to hear curious and sometimes exciting tales of Indian heroes. "How at home they would be here in our steppes," often cried the delighted lads. And very likely they would have been, those heroes of Cooper and Marryat; but the teacher was anything but at home.

What sustained that sinking heart?

It was Christmas time now and it was not easy for a heavy heart to make young ones light and merry. Was it that clumsy book that made it possible after all? It had been the last thing to be stowed away, and was, therefore, the first thing to come forth. It lay on the great round table always, if left to itself, opening at the same page—"Act of Consecration to the Sacred Heart of Jesus,"—and it *was* left to itself a good deal till one winter day when the snow lay deep on the ground, and the windows were sheets of glittering frost. Huge fires were kept blazing bright in every chimney and yet the lads and their companion sat close up to a wide hearth, all wrapped in great fur cloaks, their feet in the pockets of fur sleigh-robes.

Oh! that was the bleakest of all bleak seasons, and that day the very worst of all! Two or three of the servants, who had been away from home, had been caught in the storm and brought back stark and stiff. Their bodies were lying in the pretty cottage near the palace door, one of the cottages set apart for the visitors of the prince in the gay hunting season. There was no gaiety about the place now. Lugubrious sounds came every now and then from the servants' hall. Alas! there were mourners there now!

"If Ivan Vassillievitch starts out to-day he will die too," said the elder of the two lads.

"He will not start out to-day," said the younger, with confident assurance.

"Who is Ivan Vassillievitch?" asked the teacher.

"Oh, he is a Pole, a priest; he passes here sometimes, when he goes to a Polish village across the river to say Mass and hear confessions. Our Papa knew him, and the people

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all have orders to be kind to him, for he once saved our Papa's life."

"How could a Polish priest save the life of a Russian prince?"

"Oh, it was during the war. The Turks made an attack on the general's tent when there were no guards near—a surprise, I think, Papa called it—and this Vassilly was a young soldier then, and he defended our Papa, his general, and so Papa loved him; but *he would be a priest.*"

"And I love him," said the younger lad, rising, "and if I were to see him struggling in the snow I would run right out, and help him, and bring him here quickly to the warm fire."

The teacher smiled approvingly at the grateful, loving little lad.

Just then there was a great commotion, ringing of bells and stamping of feet; and, before there was sufficient time to account for it, the doors were thrown open and four of the servants carried in a motionless body.

It was Vassilly Vassillievitch! There was a great cry from the two lads, but the chief steward came forward and explained that there was nothing to fear—the great danger was over. The poor priest had fallen just as he reached the door, and remedies administered in time had brought back life to the poor man. For greater warmth they had ventured to bring him without ceremony into this apartment. The lads both glowed with pride and joy. Here was a real hero.

"We shall not let him go out in the snow again, shall we, Nika?" asked little Sucha.

"Certainly not," was the emphatic reply of Nika (Nicholas).

But the body, until now so still, all at once showed signs of life. The men who had worked over the frozen hands and feet so faithfully, to bring back life to them, arose, with satisfied looks, and soon withdrew; while only the steward remained, to watch the complete recovery of the traveller.

Soon the blood coursed once more freely in his veins, and before long he was on his feet. He wanted to rush off at once to his mission across the now frozen stream that fertilized the lands of the Prince. And he *would do it*, in spite

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of the almost tearful entreaties of the lads who clung to him, and the logic of the steward, who had been the one to discover him and carry him in. "Humanly speaking, it is impossible," he admitted cheerfully. "What of that! Though not a Xavier, nor a Francis Regis, I can try to carry the Bread of Life to some famishing souls away yonder." He nodded toward the river. "You look as if a crumb would do you good," he said, looking sharply at me. "Who are you?"

"Nobody," I answered.

"Yes, I know that; we are all nobodies, and everything is nothing as the peasant, soldier and emperor found out when death stood by to claim him; still, I repeat my question."

"And I my answer, with this addition—teacher to these lads."

"You tell me what is evident. But what land are you pining for at this hour?"

"The Cemetery of ———."

The presence of the steward and the lads prevented me from answering as I would have done under other circumstances.

He gave me a penetrating glance.

"Courage; look up—not down. Here—take this." He drew out a well worn Breviary from a deep pocket, and after searching a little handed me a crumpled and much soiled picture. On one side was a blood red heart, on the other a list of names or words numbered carefully.

I offered it to him again, saying that I did not read the Polish language, as I was not a Pole.

"If you were," he replied rather sharply, "you would give the world for it, and die rather than part with it." He would not see my outstretched hand that held the picture toward him, but went his way.

Was he lost in the storm, buried in some deep drift? It is not unlikely. Such a road to heaven had no terrors for him.

But the picture remained with me, and one of the servants, a Pole, translated it for me. It contained the Promises of the Sacred Heart. I was not penetrated by them, but they

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attracted me in spite of myself, so not to become superstitious, I put them away. Still they haunted me.

One day the good Stanya, or Stanislas, who had translated them for me, asked me to lend him the card that he might copy it. I bade him keep it, but he shook his head ominously saying: "No! no! that would be to rob you of your good fortune. I will return it with thanks."

How dull and cold I must have been! It was not till I lay ill, and had nothing within my reach, when able to look at anything, but that neglected book and that card, that I began to turn over the leaves of the Manual. In it I found the Seven Words upon the Cross, and the Little Rosary of the Sacred Heart. I learned them by heart, and very soon I found what it is hard to forgive myself for not having found years before: "The Litany for the Dead."

When I say I found them I mean that my heart found them, and comprehended them, and the Promises began to be realities in my life. So that ugly book grew dearer and dearer to me, and in my solitary months, that lengthened into years of exile, I paved the acacia walks with those dear prayers reciting them over and over again, sending them up to the Shrine of Mercy by the intermediary of bird and blossoms, calling upon every shining pebble and every little cloudlet in the sky to thank God for me for the grace of prayer. And ever since it has seemed to me as if all good, all prayer, all hope, all life comes from the Heart of Jesus.

So in my long exile I grew happy and resigned, and perhaps for that reason God brought me back to the busy world once more to give me the blessing and the strength of holy Mass and Holy Communion, by which I was to travel forward for other years.

When asked in these later years if I would join the Apostleship of Prayer and League of the Sacred Heart, it seemed only the completion of what had been begun the day my good old friend (let me call him Thomas, the name of my patron for this month of December) besought the Sacred Heart to have me in Its keeping, and the Golden Manual consecrated me to that Heart!

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TWO RETRACTATIONS, AUGUST 21, 1894.

Two most violent enemies of the holy Church, persistent propagandists of falsehood, apostles of impiety have just abjured their errors, in Buenos Ayres, returning again to the Church after their scandalous apostacy. Señores José Roman Lopez and Miguel Perez Lopez will from this day forward dedicate themselves to write against the errors they have hitherto sustained. We have in them two new Augustines and Sauls!

After making a general confession to the Rev. Fr. Aguilar, S.J., they received Holy Communion from the hands of Fr. F. Suarez Salgado, to whom they delivered 1,100 copies of the infamous treatise of which they are the authors: "The Triumph of Freemasonry."

Sr. J. Roman Lopez thus addressed the Archbishop:—

"Born and educated in a Catholic home, the days of my childhood passed tranquilly, my soul breathing only the pure atmosphere of the Christian religion, in whose principles my pious mother reared me with the greatest care and solicitude. But alas! having arrived at the age of 18, separated from the home circle to pursue a higher course of studies far from my family, a new world opened itself before me, a world that until then I had never contemplated.

"Deluded by the magical brilliancy with which impiety knows how to surround itself in order to dim the lustre of Catholic truth, I was, as it were, fascinated, and step by step followed the path strewn with flowers, by which a deceitful world led me on until I reached the bottom of the abyss unawares, and believing (poor simpleton that I was) that I was progressing wonderfully in the path of religious truth and moral. I abandoned completely the faith of my parents, embracing Protestantism cold and unconsoling.

"At a very early age I commenced to defend that sect which owes its origin to pride, becoming one of its most ardent and untiring propagators by writing, preaching and profiting by every means within my reach to extend its errors, co-operating in the establishment and organization of churches and schools in Malaga, Xeres, and other parts of Spain, especially in the

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first mentioned, my native city, where I acted for three years as preacher and director of the Protestant schools. But this is not all; fearing neither God nor man, heedless of the counsels of my Christian mother and in spite of her tears and supplications, I became a Freemason, dedicating from the first moment all my powers to the spread and development of that wretched sect. My pen was always at its service and that of Protestantism, defending and exalting their errors. . . . As a writer I have always been on the side of impiety, combating and ridiculing the Catholic Church and her ministers in reviews and periodicals as well in my own country as in this Rèpublic where I have hitherto directed an heretical journal, after having written and published a most infamous pamphlet. . . . But the happy moment has arrived in which, completely undeceived, having passed the age of impressions, I have consulted my conscience, and it tells me that there is no satisfaction for it in the turmoil of false principles, which for 14 years have agitated it, so following its inspirations I have determined to abandon them forever. Among Protestants and Freemasons I have held the most important posts, and have been respected, admired, honored and flattered, I have occupied the most brilliant places in the Masonic lodges, and having with an upright and impartial spirit deeply and attentively studied Freemasonry, I acknowledge and confess that it is all phantasmagoria and errors, ambition and impiety. . . . I at last comprehend and acknowledge that the truth is found only in the Catholic Church, which alone has preserved it pure and intact, from the first ages, and like the prodigal son I return to her repentant and imploring pardon for my errors. . . . I retract every public writing of mine in favor of Protestantism, Freemasonry and free thought, execrating every idea that by different means I have propagated with the intention of harming religion, the Church and her ministers."

The other gentleman, Sr. Miguel Perez Lopez, made a like retractation and profession of faith, giving also a short sketch of his past career.

He had been grand master of the Freemason Provincial Lodge, at Malaga, and delegate of the Orient. Flattered,

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admired and applauded by the sect, he felt himself called upon to respond to each new eulogy by renewed efforts against the Church and her ministers. He bitterly deplores having caused the ruin of many innocent young men, initiating them in Freemasonry during the fifteen years he belonged to that sect, as well as the harm done by his co-operation as president of a society of freethinkers. He confesses that though loaded with honors, applause and everything a vain world could offer, he enjoyed neither peace nor tranquillity. He felt a void in his heart that nothing could satisfy. His conscience constantly tormented him, his higher reason told him there must be something beyond this finite world to satisfy the yearnings of his heart for the infinite. The thought of a supreme Judge to whom he should one day have to give an account of his acts in this world, caused him at times to tremble, and the very thought of his unworthiness kept him for a long time from daring to hope for or seek pardon in the religion he had so long fought against, and from which in an evil hour he had separated himself to his bitter sorrow and regret, till at last grace triumphed. Like the other, he received a Catholic education till the age of eighteen, when he chose a military career and there, through the influence of skeptics, freethinkers and bad reading he commenced his downward course.

They have both been attacked and threatened already by the Freemasons in the irreligious journals, but have ably answered their antagonists.

NOVENA OF GRACE.

As our readers know, St. Francis Xavier promised his special assistance to all who would make a nine days prayer, from the 4th to the 12th of March, confess and receive Holy Communion. So remarkably does he keep his promise that the title Novena of Grace has been given to this devotion. We recommended it as a fitting close for the Golden Jubilee, and published in pamphlet form suitable prayers, which were eagerly hailed by the thousands who applied for them. Many favors obtained have been acknowledged. Those who did not make the Novena then should avail themselves of the present opportunity to obtain graces through the great Apostle of the Indies and Patron of the Holy League.

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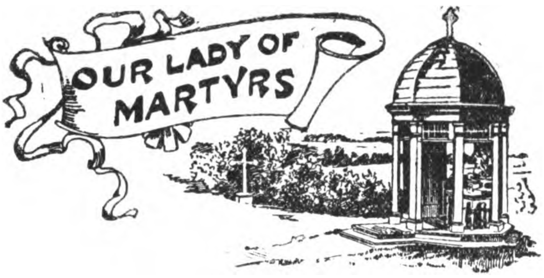

To speak of a shrine nowadays is to provoke a challenge for the miracles which distinguish it from other resorts of piety. In the common opinion of men nothing but miracles can justify the existence of a shrine, or the veneration of the faithful for the particular person or event whose memory is treasured there. Generally the miracle looked for is a striking cure of some bodily ill. Mere relief of troubles of mind or heart is not enough for the miracle hunters; visible tangible effects are their demand, and spiritual afflictions are beyond their reckoning, except when they distress and weigh down the body as well as the soul, so that their disappearance may be known by outward signs of cheerfulness. Finally, the cure in demand is a speedy, obvious and pronounced cure; no gradual, obscure or questionable change for the better will do.

A desire to witness a miracle is all very laudable, when it springs from the motives for which Almighty God works His miracles. How few there are who look for miracles as new evidences of the truth of our holy religion. Curiosity makes some demand them, as the Jews of old with their *show us a sign;* selfishness impels a multitude to demand in their own persons the marvels of divine intervention; can it be that pride and the desire of being notorious, of being looked upon as the subject of a heavenly favor, moves some souls to ask that signs be wrought in their regard? In any case, the *sensational* element of miracles is likely to be made much of, whereas their divine and religious purpose is sure to be overlooked. Let us not reduce our Auriesville graces to the grade of the newspaper "faith cure." We believe in the intercession of the saintly souls martyred there; there are other legitimate means of making their power known with-

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out having recourse to the medium of either daily or weekly sensational papers.

"It seems horrible," writes a correspondent, speaking of Auriesville; "to wait for other signs than those already given. We know that the martyrs died there, that the earth is rich with their blood, and that if people would only pray fervently enough miracles would not be wanting. This craving for more signs is not right. Better meditate on the martyrs' cruel pains, until the spirit of faith and love break down the barriers that keep our people from making of Auriesville another Lourdes. May Our Lady of Martyrs hasten the day when a national American pilgrimage shall gather there! It should be led by bands of Christian Indians, and more than a thousand sick should be borne up the hill-side and laid before the sanctuary, and around them should gather the greatest of the land and the best to care for the sick, as is done at Lourdes. Nothing is wanting but a relic of those holy ones who died for the faith. But even without that, faith and prayer, the prayer that obtains the grace of faith, and the faith that obtains the grace of healing, these can do all; and in no place can both be elicited so easily as in a spot like Auriesville, a very hill of prayer consecrated by the blood of those who died there for the faith."

"May it be very soon!" are the closing words of this beautiful letter. The year 1896 will be the two-hundred and fiftieth year from the death of Father Jogues, why not make of it an anniversary year? By that time the new statue of Our Lady of Martyrs and the crown can be ready and various improvements at the shrine completed. The dispositions that would bring the faithful there are ready always, the occasion of this anniversary will not be too soon to summon them.

Contributions to the Shrine.

M. J. C., Lawrence, Mo., in thanksgiving	$7 00
D, Lowell, Mass	1 00
M B. D., for the Crown . .	5 00
W. A. D., Phila., Pa. . . .	1 00
Pilgrim Readers, per Rev. H. W., San Francisco, Cal. .	$ 50
M. L. S. H., Buffalo, N. Y., for two intentions . . .	5 00
A. M., New York City . .	2 00

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WORK OF THE MISSIONS.

ANCHOVY P. O., JAMAICA, W. I., JAN. 4, 1894.

REVEREND AND DEAR FATHER;

P. C. If you think this worthy, you may give these few lines a space in the PILGRIM. Jamaica is divided in three counties and fourteen parishes. I have to look after the scattered Catholics in the whole county of Cornwall, comprising five parishes, and of one parish, St. Ann's, in the county of Middlesex which latter parish has a church which accommodates about one hundred persons and has a regular attendance of about ninety. I also attend a station at Sommerton, about fourteen miles from Alva, in an almost inaccessible mountain district. There are a few Catholic families here who try to keep up a little school in order to preserve their children in the holy faith, an undertaking which deserves the greatest praise. The few people there built a little house for a school, which will also serve when finished as a chapel. But on account of lack of means the house is not finished. A few pounds would do it; but, alas, I am usually out of funds myself. The little money the Bishop gave me was stolen from me during my absence of four weeks of missionary work. This is my farthest mission—sixty-eight miles from my residing place—Reading.

In the county of Cornwall, I have two stations in the parish of Hanover. One at Lucea, where I rent the hall occupied by the Salvation Army; I have to pay one pound a month for it. If it were not for the kindness of a Protestant merchant I would not have been able to take it, as he paid half of it. There are only about forty Catholics in all, mostly poor Portuguese. Mass was formerly said in a private house and only about twenty attended; now I count more than one hundred. A good many want to be Catholics. But as I can come around only once in about six weeks, they find it hard. A gentleman told me that if a priest could come oftener he would most willingly join the Church. "In case of sickness," he remarked, "where could I find you, as you travel over the half of the Island?"

Last Sunday, I was called down to Johnsontown to a sick man, and three young Protestant gentlemen wanted catechisms and Catholic prayer books. "For," said they, "we were told lately that you went to see a sick man sixty-eight miles away; none of our ministers would do that." I am sorry to say that when I reached the place named I found that my sick person had been buried six days.

Another station in Hanover county is at Chester Castle, about nine miles from here, where there are about twelve Catholics. A good many had fallen away on account of want of priests. In the parish of Trelawney, I have All Saints, once a flourishing mission, but now having only about forty Catholics. Some moved away and some lost their faith. There is also a little station at Shawfield.

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Falmouth needs only a priest, and many would become Catholics, there are about eighteen in all. When I arrived there lately from St. Ann's I was told that a Catholic Chinaman was just buried by the Anglican minister. The mother of the dead boy was inconsolable that her son could not get a Catholic burial. I hastened at once to console the good old lady through an interpreter, not knowing the celestial tongue myself. If we had more priests we would at once open a place of worship there, but, as it is now, it is impossible.

In St. James I have a poor little chapel at Reading, and about fifteen to twenty Catholics in all. Montego Bay, the second town in the island, would be a good place for a chapel.

In the Parish of St. Elizabeth, I attend Black River, where there are about twenty Catholics. I also say Mass at Success, where I baptized one day eighty-six children. Black River is about thirty-five miles from here and Success ten more. Pisgah is another place I have to look after; it has about sixty Catholics, but it is almost inaccessible, as it is about twenty-six miles off.

In the Parish of Westmoreland, in Seafordtown, where the chapel is dedicated to the Sacred Heart of Jesus, the only picture in it is that of the Divine Heart. The town is nineteen miles distant from my residence, and has forty-five families.

Savanna-la-Mar, or Sav-la-Mar, twenty-five miles, has but five Catholics; but nine miles further west I have a flourishing little congregation, called Top Hill, mostly poor black people; but I have always thirty to forty communicants. Besides Sommerton, I attend three schools, at Seafordtown, Alva and Top Hill. A fourth has just been opened at Reading.

At Alva I was called to see a sick man, a sergeant of the Salvation Army. He thought he had the evil spirit, and asked for prayers and Holy Water, I complied with his request. Next day he went off drumming just as before. The last time I was up again he asked me for a Catechism, and wanted to become a Catholic. What we need here are priests, and, of course, means to support them. I confide in the Sacred Heart of Jesus.

ANDREW RAPP, S.J.

Acknowledgment is made of the following contributions:

For the Mangalore Mission.

S. M., New York city, . . . $ 50

For the African Missions.

A Promoter, Cathedral Centre, New York City, per Rev. J. H. McM., ... $5 00

C. M., Albany, N. Y., per Mme. O'C., ... 1 00

For the Most Needy Mission.

J. McC., Grand Forks, N. Dak., ... $8 00

Rev. F. M. L., Troy, Ohio, . 1 00

For Father Goveas, Tellicherry, India.

A. J. C., Grand Ronde, Ore., . $1 50

For the Eastern Missions.

Mrs. D., Phila., Pa., per M. C. C., ... $8 00

For the Zambesi Mission.

"Anon.," New York city, per Rev. W. H. W., . . . $5 00

An Associate, Hartford, Conn., in Thanksgiving, ... 1 00

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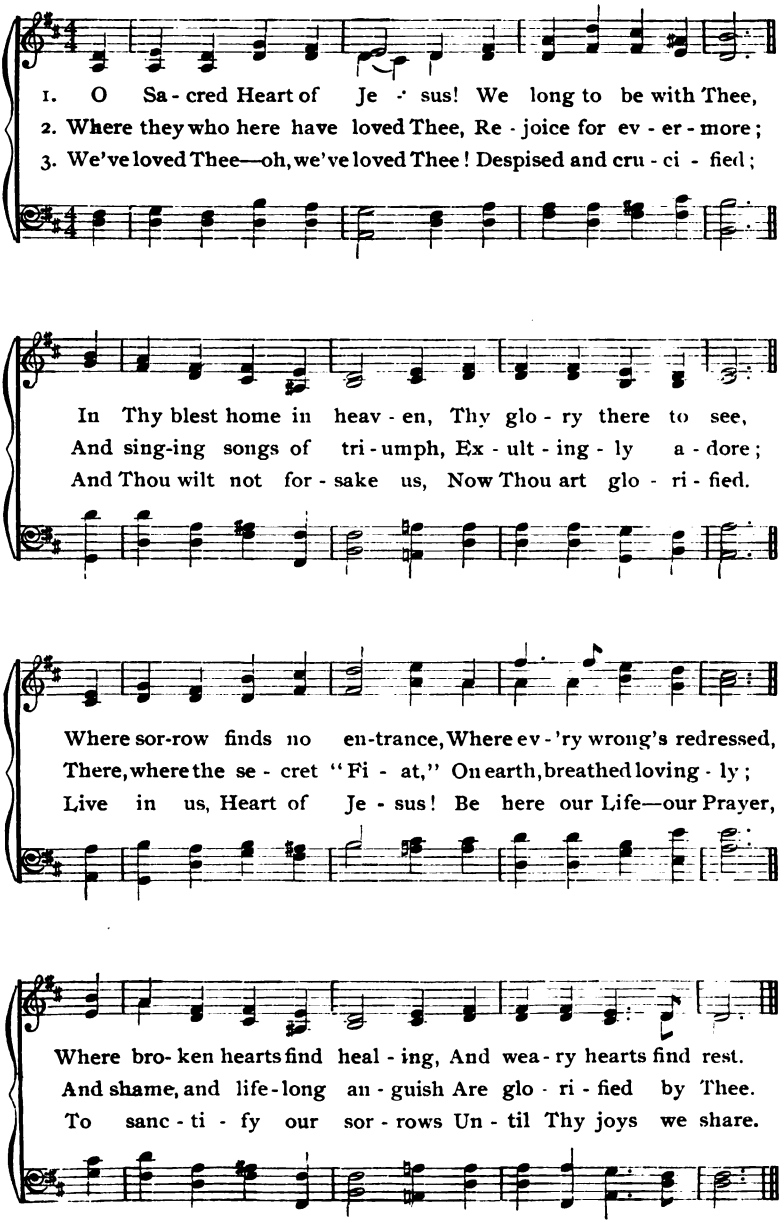
O Sacred Heart of Jesus!



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POINTS FOR THE COUNCIL.

A Promoters' Council should not be a formal affair. The League statutes make any gathering of Promoters, even in parties of two or three, a council, which entitles them to the same indulgences as a gathering of five hundred. The zealous Director of the Immaculate Conception Centre, Boston, is so bent on making his Promoters know one another and work together as far as possible on terms of friendship, that he has actually tried and succeeded in organizing a League Sociable, with gratifying results. It might not be feasible in many Centres, but it is very easy to make the Councils themselves meetings in which business will be transacted all the more satisfactorily, if besides being pious they shall be also made pleasant.

One way of making any task pleasant is to make it interesting; and every task is interesting that excites attention and elicits the active concern of those who are engaged in it. Now to do this with a Council of Promoters, some one, not necessarily the Director, but some one, or some several of them must have "Points" of interest that appeal even to the most apathetic. A call for Reports not only arouses interest, but it is also likely to excite commotion in Councils in which they are not returned regularly; so also the call for the Intentions of the various Bands and their Treasury of Good Works. Some one or other should be always ready with suggestions like these, which we mention now instead of the many others we might mention, because the new *Decade Leaflets* make them so practical and so easy.

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This year March is the greater part of Lent; it begins on a First Friday; in it falls the feast of St. Longinus, who pierced the Sacred Heart of Jesus with his lance, a mystery which happens to be specially commemorated this year on the Saint's day itself, March 15. Every Promoter should notice these points and be ready to call the attention of their Associates to those that may be of interest to them. Were no other point to seem interesting, take the First Friday practices that we are recommending this year in the *Messenger* and induce Associates to try them.

Of late Promoters in all parts have been trying to spread among their Bands the habit of reading good books, and we have had to answer many questions about ways and means of doing this effectively. To be able to induce another to read what you think good for him, first of all read it yourself, and know it, and be alive with all that is of interest in it. A case in point is the story we print in this number. "A Welcome Debt," is a tale that all of us could, or, at least, should wish to tell of ourselves, and no doubt there are several in almost every League Band that need to go through the experience it relates. To get them to read it, read it so as to be able to excite their interest in it. In the same way Promoters should be on the watch for *Messenger* and PILGRIM pieces that may suit the various members of their Bands. Thus, how many who are undergoing the same trial, would be overjoyed to be told that the February *Messenger* had a sketch entitled "A Convert's Hardest Trial." What great city or town is there in which Promoters are not looking after the objects of that members' touching story, "How a New York Newsboy Died"? Take any Band of fifteen and every individual of them can find each month some sketch, or story, or verse, or paragraph, which will strike them as a light from above, for it is always a grace to read a good word in season, and the *Messengers* of the Heart of Jesus have always a word in season, because they publish His interests and present them under every form that print is capable of assuming.

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PATRONS OF THE MONTH.

St. David (1st), the Apostle of Wales, was of princely birth. From his youth he gave himself wholly to the service of God. He was called from his cell to combat the Pelagian heresy, which denied the necessity of grace. He purged the land of error and was elected Bishop of Caerleon. He removed the see to Menevia, a lonely place, where he could serve God in peace. On the Sunday preceding his death, he sang High Mass, preached and blessed the people, saying: "Be joyful, and keep the Faith; on Tuesday I shall go the way of my fathers."

St. Casimir (4th) lives in our memories, not as the son of the king of Poland, but as the devout son of our Blessed Lady, whose praises he wrote in the favorite hymn "Daily, daily sing to Mary." He lived a penitential life amid the luxuries of a court. He had great devotion for the Passion of our Lord. His charity to the poor and afflicted was boundless. He died when 25 years of age. After 122 years his body was found incorrupt.

St. Colette (6th) was one of those women raised up by God to purify His Church. She first reformed *herself* by four years passed in doing extraordinary penance; then, instigated by St. Francis in a vision, she successfully accomplished the reform of the Third Order, and founded 17 convents of the strict observance. She aided by her advice the Fathers of the Councils at Constance and at Basle. The election of Pope Martin V, which ended a schism scandalizing the Church, was accomplished through her and her colleague, St. Vincent Ferrer.

St. Thomas Aquinas, the Angelic Doctor (7th), is dear to all who love the Blessed Sacrament. The office and hymns for the feast of Corpus Christi were composed by him, from them we have the familiar "O Salutaris" and "Tantum Ergo." He is the great authority in matters of philosophy and theology. A crucifix once miraculously said: "Well hast thou written concerning Me, Thomas; what shall I give thee as a reward?" He replied: "Nought save Thyself, O Lord."

St. John of God (8th) gives courage to those who late in life feel called to serve God. For forty years he led a wild

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career. He then resolved to reform and devote himself to the ransom of Christian slaves in Africa. On his return to Spain he was greatly impressed by a sermon of the celebrated John of Avila. So extravagant were his expressions of self-abhorrence that he was taken to a mad-house. There he tended the sick. He had found his vocation. Thenceforth he devoted his life to the service of the suffering. Once when he was waiting on a dying man, he heard: "John, to Me thou doest all that thou doest to the poor in My name; I reach forth My hand for the alms thou givest; Me dost thou clothe; Mine are the feet thou dost wash."

St. Frances of Rome (9) is a model for Christian wives. During 40 years of married life she never had a disagreement with her husband. Though loving retirement and prayer, she never neglected a household duty, saying: "A married woman must leave God at the altar to find Him in her domestic cares." She endured losses of all kinds as coming from the hand of God. She enjoyed the constant sight of her angel guardian, the brightness of the vision varying with the brightness of her soul."

St. Gregory the Great (12th is called the Apostle of England, because he sent St. Augustine and his companions thither to preach the Gospel. This is a consoling thought for members of the Apostleship, who aid the work of advancing the Kingdom of Christ in all the world. His labors were incessant not only for the faith, but for discipline and for the decorum of Divine service, whose *chants* (Gregorian) and prayers he set in order.

St. Longinus (15th) was, according to tradition, the centurion, who exclaimed at the death of our Lord: "Truly this was the Son of God." He is also identified as the soldier who pierced the Sacred Heart. This he did in all reverence to prevent the breaking of Our Saviour's legs. He became an apostle and a martyr for the faith.

St. Patrick's (17th) praise is not to be given in words, its living monument is the faith carried all over the world by the descendants of those whom he taught. He is commonly called the Apostle of Ireland but it would be fitter to style him the *World's Apostle.*

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St. Gabriel (18th) is the great Archangel of the Incarnation. He was probably the messenger to tell Daniel of the shortening of the time before the coming of Christ. He foretold the birth of the Forerunner, St. John Baptist. He announced to the Blessed Virgin that she was to be the Mother of God. He reveals this great fact to St. Joseph, and afterward warned him to flee to Egypt, and in due time to return to his own country. We must bear St. Gabriel in mind whenever we say the Hail Mary.

St. Joseph (19th) from his office should be beloved by all devout Associates. No one can really love the sacred humanity of our Lord without having a tender feeling for His foster father. He was the example of an Apostle of the hidden life, living in union wth Jesus Christ, working with and for Him, doing always the will of God and advancing His Kingdom, yet all in retirement and obscurity.

St. Cyril (20th) was Bishop of Jerusalem. He is famous for his catechetical instructions which show his active zeal for his neophytes. Twenty-three of these familiar instructions have come down to us, of which 18 explain the Creed and 5 the Sacraments of Baptism, Confirmation and Holy Eucharist. They bear witness to the unchanging teachings of the Church in all ages.

St. Benedict (21st) was the founder of that great widespread Benedictine family of religious men and women, whose name is familiar everywhere as cultivators of the mind and of the soil. By prayer he did everything: saw visions, prophesied and wrought miracles; hence he used to say: "Whatsoever good thing thou beginnest to do, first of all beg of God with most earnest prayer to perfect it unto the end."

St. Catharine of Genoa (22d) is a model for wives unhappily married. By prayer, penance and by service of the sick in hospitals she won the respect, admiration and conversion of her husband to a better life. She sustained herself in all her trials by the thought of the souls in Purgatory, whose sufferings were revealed to her and whose state she has described in a treatise approved by the Church.

St. John Damascene (27th) was the last of the Greek

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Fathers before the fatal schism. He wrote a great work *On the Orthodox Faith.* He made a noble defence of sacred images against the Emperor Leo, who, in revenge accused John of treason and had his right hand cut off. St. John knelt before a statue of our Lady and prayed: "O stainless Mother of God, in defence of holy images I have lost my hand; help me, heal me, that I may still write of thy praises and those of thy Divine Son." His prayer was granted, his hand was restored, and thus his innocence was recognized.

NEWS FROM LOCAL CENTRES.

——At Mount Loretto, Prince's Bay, Staten Island, N. Y., 42 children make the Novena in honor of the Sacred Heart for the First Friday of every month.

——The Rev. Local Director of St. Joseph's Centre, Pensacola, Fla., writes: "The League is growing among my poor people, day by day; many have returned to the Sacraments who had been away for twenty-five years. Thanks to the Sacred Heart of our dear Redeemer!"

——A Promoter of St. Joseph's Centre, Philadelphia, writes that "the celebration on the evening of January 6, was grand and impressive. We had our twenty-four beautiful banners displayed throughout the church, and as many remarked, it looked like a small basilica. Notwithstanding the inclement weather the church was crowded."

——The Reverend Local Director at Troy, Ohio, who has another Centre at Tippecanoe City, writes that "the Apostleship of Prayer has already increased the devotion of both congregations perceptibly, and I hope that the grace of God will be all the more with my Promoters in the future. I shall confer the Crosses and Diplomas on my Promoters, six at my Mission in Tippecanoe City, next Sunday, and four in Troy on the First Friday."

——From Danby, Conn., a Promoter writes that the Associates number about sixty-two and they hope soon to have all the Catholics there enrolled. "The League is not as well known here as we would wish," continues the writer, "if more of the Associates would take the *Messenger*, we might expect better results. This is only a Mission, so that we can have no Promoters' Council or League Devotion. Still, since the League has been working here twice as many

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receive the Sacraments and more frequently. My September *Messenger* was circulated among friends in Albany. One said she wished she had known, years ago, there was such a publication."

——From St. Ignatius, one of our Missions in the Rocky Mountains, come well-filled blanks of Intentions and Good Works, from which it appears, as indeed we are assured by letter, that "our young Associates there are doing very well. The devotion to the Sacred Heart is ever on the increase among them. The First Friday of the month is quite a feast day here at the Mission and we have a numerous General Communion. The Communion of Reparation is kept up as steadily as circumstances allow."

——The Secretary of St. Patrick's Centre, Washington, D. C., writes that "on the first Friday of November, after a sermon by Father Brady, S.J., one hundred and fifty associates received the Badge of the League. The Centre has now twelve hundred associates, with fifty-five Promoters. It is hoped that twenty-nine Promoters will receive the Cross and Diploma next June. The Centre is in a most flourishing condition, most of the Associates practising the Three Degrees; for which much is owing to the zeal and energy of our Rev. Local Director."

——The First Friday of the New Year was a most fitting occasion for the reception of new Promoters of the League, and it was accordingly chosen for this function in the Church of the Holy Rosary, New York. After the usual League devotions, Father Van Rensselaer, S. J., of the Central Direction, gave an instruction on the origin, work and spirit of the Apostleship of Prayer. Rev. Dr. Wall, the Pastor, then received the new Promoters. The choir rendered some beautiful music. After the reception the Papal Blessing was imparted, followed by the Benediction of the Most Blessed Sacrament. This Local Centre has been very successful in League work, due in great measure to the earnest interest of the Rev. Director.

——The Rev. Local Director of the Nativity Centre, Brooklyn, N. Y., six months after the organization of the Centre, was able to say: "The Sacred Heart has certainly found a generous welcome among our good people here, and the effects of the six months' work have been simply wonderful. To-day our numbers are not less than 2,000, every week adding new members to our list. We offer our feeble thanksgiving for the many graces of the past fifty years of League work, with an earnest prayer for an ever increasing success for the Apostleship in the years to come."

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——In the Church of the Guardian Angel, New York, the League was established only a few months ago, and already, through the zeal and activity of its Local Director and his twenty-five Promoters, it numbers 1,400 Associates. The Promoters received their Crosses and Diplomas on the feast of the Epiphany, and as the Rev. Pastor of the Church was about to leave for a new field of labor, he was asked to officiate on this occasion. After solemn vespers, then, Father O'Neill, in a fervent address, reviewed the beneficent work of the League in the parish, congratulated the Local Director and the Promoters on the blessings which had attended their good work, and exhorted all to persevere in their devotion to the Sacred Heart, and especially to imitate the virtues of His adorable Heart who has said: "Learn of me, for I am meek and humble of heart." At the conclusion of the sermon the reception and consecration of the Promoters took place, and the impressive service was brought to a happy conclusion by the Benediction.

OBITUARY.

We recommend to the prayers of our Associates the souls of Directors Rev. James Taaffe, of St. Patrick's, and Rev. Henry F. Weitekamp, of St. Leonard's, Brooklyn, N. Y.; Rev. James B. Keating, Wilmore, Pa.; Mother Mary Aloysius, Presentation Convent, Aberdeen, S. Dakota; Mother Mary of St. Francis de Sales Mitchel, Convent of the Good Shepherd, New Orleans, La.; Mother Immaculata Zimmer, St. Jerome's, Mobile, Ala.; Sister Scholastica, Convent of Mercy, Brooklyn, N. Y.; Sister Mary of the Sacred Heart, House of the Good Shepherd, Manayunk, Pa.; and the following devoted Promoters: John Hogan, Hurley, S. Dakota; Mrs. Jane Forbes, St. Edward's Centre, Philadelphia, Pa.; Mary J. Ledden, Boston, Mass.; Mrs. Ellen Stevenson, St. Alphonsus' Centre, New York City; Mrs. Mary Kinsella, Springfield, Ill.; Miss Lulu C. Lawless, New London, Conn.; Margaret Campbell, Munster, Ill.; Mrs. Emma Lee, St. Mary's Kansas; Mrs. P. F. Hanley, Roxbury, Mass.; Mrs. Mary J. Merritt, Fancy Farms, Ky.; Thomas Byrne, Brooklyn, N. Y.; Mary Quigley, St. Patrick's, N. Y.; Catharine Mary O'Connor, Providence, R. I.; Margaret McCail, Greenport; and Mrs. Mary O'Connor, New York, an Associate for many years, who died January 22, at the age of ninety-three. *May their souls and the souls of all the faithful departed, through the mercy of God rest in peace!*

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GENERAL INTENTION FOR MARCH, 1895.

Recommended by His Holiness with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Spirit of Prayer.

IF any one General Intention should be put from time to time before the Associates, it should be, under one form or another, the spread of the *spirit of prayer*. For is it not this very spirit which, together with zeal and devotion to the Sacred Heart, constitutes the essence of our work?

What is this spirit of prayer? "Prayer is the lifting up of the heart and the mind to God." St. Thomas adds "with petition." Our Lord bids men "to pray always and not to grow weary," and St. Paul, after Him, inculcates the same: "pray without ceasing." But how is this possible? How can people of the world, engaged as they are from morning to night in gaining their livelihood, "pray always," "pray without ceasing?" And that, too, without "fainting or growing weary."

We must first distinguish the *various kinds* of prayer. There is *vocal* prayer, spoken with the lips, expressed in words either your own or others' choosing. Then there is *mental* prayer, commonly called meditation, in which, of course, the mind plays the chief part. Some great truth is the subject, or some fact of the Gospel history. The mind considers and reflects, draws conclusions, and the will makes resolutions. St. Francis de Sales adds a third kind—*vital* prayer. And this is the one which we must try to cultivate. This is what we might call the spirit of prayer. It is the one recommended by Christ. For it is evident that men could not be ceaselessly praying either mentally or vocally. Whereas the prayer he commands is to be constant. Vital prayer, the life pervaded by the spirit of union with God, is within the power of all. This is the prayer, or rather the spirit of prayer, which the Apostleship teaches and longs to see pervade all human society.

How is this to be acquired and perfected? By consecrating the first moments of the day to God. Hence the obligation for Associates of making the Morning Offering. By living habitually in the spirit of this oblation, if possible, by renewing it from time to time during the day. By calling in the aid of both mental and vocal prayer. And so the Holy League would have her Associates say daily the Morning Offering and Rosary Decade. In this way we shall infuse into our lives that purity of intention of doing all for God, with God and in God; thus will each thought, word, work rise to Heaven like the incense of prayer.

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THE PILGRIM
OF
OUR LADY OF MARTYRS
(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. APRIL, 1895. No. 4.

AN APRIL DAY.

BY J. R.

THE rain has fallen all the day,
Dark clouds have hid Heaven's face away,
Earth mourns in veil of misty grey.

See, Nature weeps o'er trials past,
The angry storms of March's blasts,
Through tears she finds her peace at last.

All things respect this vesper hour,
The birds are silent in the bower,
A tear drop hides in every flower.

The winds are hushed to gentle sighs,
Such as in pitying bosom rise,
When sorrow mourns, or anguish cries.

But comfort comes ere falls the night,
For see, the western clouds grow bright,
" At eventide there shall be light."

Shall we who mourn our souls o'ercast
With blighted hope, or sinful past,
Shall we, through tears, find peace at last?

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Oh yes, when earthly clouds divide,
Through opening Heaven's portals wide,
Shall stream the light of eventide.

Then shall this light of tears and pain,
Compared to our eternal gain,
Seem but a day of April rain.

OUR LADY'S SHRINES.

WHEN the Church of Christ came forth from its birthplace in the upper chamber at Jerusalem and spread abroad, over the face of the earth, it carried the light of Christ's teaching, as He had commanded, "unto the uttermost part of the earth." Everywhere it carried, along with the teaching of Christ's divinity, and the witness of His resurrection, the tradition of devotion to our Blessed Lady. It was natural that this devotion to our Lady should accompany the belief in the divinity of her Divine Son, since Mother and Son are correlative terms, one connotes the other, and in the Church it has always been taken for granted that no one can be truly devoted to our Divine Lord without reverencing, and honoring, and loving the Virgin Mother who gave Him to the world, true man as well as true God.

As the Holy Fathers say: "if He had not been God, He could not have made adequate satisfaction to the offended majesty of God; if He had not been man, He could not have offered satisfaction as a member of the fallen race." And as He was "born of the Virgin Mary," to use the words of the Creed, it was through her that we received this merciful dispensation, by which Divine Love decreed to save the world. We may, then, naturally expect to find that the Church always couples the names of Jesus and Mary in her devotions; and so, indeed, it has always been.

But there are probably many Catholics who are not aware that this most natural and proper instinct of Catholic faith took visible shape, even in the earliest period of the Church's

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history. It may be, to many of them, a new discovery to learn that shrines of our Lady are not an outgrowth of the devotion of the middle-ages, but that they were set up in all parts of the world, even in the days of the Apostles. It will be a delight and a consolation to them, and indeed to all the devout clients of Mary Immaculate, to hear something of the early shrines of our Blessed Mother; and we have no doubt that THE PILGRIM will be doing a useful service to its readers, if it gives them some account of these sanctuaries of the Blessed Virgin Mother of God.

It may be well, in the first place, to establish the truth of the statement we have made about the Apostolic Shrines of Our Lady, by mentioning those which date from the first age of the Church; then we may proceed to give some account of those which held and still hold a prominent place in Catholic devotion.

In the history of the Church we cannot well go farther back than the days of St. Peter. Now when the Prince of the Apostles went to Antioch and set up his See there, he established, in a city of ancient Phenicia, an oratory to the Mother of God, Our Lady of Tortosa, and held a solemn inauguration of the Shrine. As our Lord, when dying for us on the cross, commended His Blessed Mother to the Beloved Disciple, we might expect to find St. John making some public profession of his love and devotion to his mother by adoption. And so he did when he placed under her invocation the flourishing church of Lydda. Everybody has heard of the famous shrine, one of the glories of the church of Spain, Our Lady of the Pillar, a favorite pilgrimage in all ages of the Church. This famous sanctuary was set up by St. James, the Apostle, to whom our Lady appeared in this place, standing upon a pillar and directing him to found a shrine on the spot in her honor. There is a tradition, about which there is no reasonable doubt, that, even while our Blessed Lady was still alive, a shrine and a community of religious persons were known to exist on Mt. Carmel, dedicated to the Blessed Virgin Mary.

Even the Jewish Talmud bears witness to the fact that "after the death of the Mother of Jesus, the first Christians

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were wont to pray at her tomb." They were violently persecuted by the chiefs of the Synagogue, and many of them were put to death for having erected an oratory over the burial-place of her whom they venerated as the Mother of the Messiah. The Jews extinguished and removed the lamps placed there by the faithful, dispersed the worshipers, and massacred these first clients of Mary. It must be borne in mind that this is not a mere tradition, but a historical fact recorded by ecclesiastical historians such as Eusebius, Socrates, Sozomen and others.

From the Holy Land the Apostles and their followers carried with them their devotion to our Lady, and spread it abroad in distant lands. In a splendid work on the Pilgrimages to our Lady's Shrines in France, published with the highest Episcopal approbation, the Abbé Leroy writes of the spread of this devotion: "It appeared and took vigorous growth in Syria, Mesopotamia, Asia Minor, Egypt, Spain and Gaul. It is interesting to follow those first Christians, who, thrice each day, gather together to pray and to sing the praises of the Mother of the Saviour in one of those primitive oratories, roofed with cedar-wood, its choir shut in with a screen of open-work decoration. At the back of the holy place stands the graceful image of an Eastern maiden, half-veiled by a light blue drapery and holding an infant in her arms. This maiden is the type and the inspiration of modesty and devotion, the guardian of honor, the protectress of the sanctity of the family circle—it is the Virgin Mary. Her image is painted on one of the columns of the beautiful temple of Lydda, which was dedicated to her by the Beloved Disciple; her likeness adorns the Cathedral of Antioch, an offering of St. Luke, whose own handiwork it was."

Orsini, in his Life of the Blessed Virgin, mentions the churches dedicated to Mary, even during the first century of the Church's history: Edessa, with its Church of Our Lady, containing her miraculous picture; Egypt with its Church of Our Lady in Alexandria; Ephesus, for a time the dwelling-place of the Blessed Virgin, with its superb Cathedral of Saint Mary, in which the great council was held

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which vindicated her title of Mother of God. And so throughout Asia Minor and Greece, churches, basilicas and shrines arose in her honor. "Even austere Sparta welcomed her and erected the stateliest shrine in all Greece, to the young Virgin of Nazareth, who came to teach its daughters virtues, till then unknown—humility and chastity. The Lacedemonian maidens placed her image on the walls of their dwellings and lighted before it a lamp of clay or of bronze. Athens, the home of art, even in the earliest days of Christianity, reared, amid its splendid monuments, a temple to the Mother of the Incarnate Wisdom. Rome followed with its ancient frescoes of the august Mother of the Word, painted on the walls of the Catacombs."

We shall find, as we go on, that all the principal centres of population, of civilization, of literature and art, all the world over, received the tradition of this beautiful and most winning devotion. They vied with one another in erecting temples and shrines in which literature, art and music combined to glorify the Queen of Heaven, in the very days when the Apostles and their immediate followers brought to them, along with the inspiration of Christian art, the knowledge and love of Mary.

HOW HE KEPT HIS PROMISE.

BY M. C. C.

ON the summit of a slight knoll, in the interior of the state of New York, is located the little city of C–, whose picturesque, shaded streets gradually slope toward the waters of a swiftly-gliding river.

In the midst of a group of pretty cottages, in a quiet street, stands the beautiful little Church of St. Mary. The blinds of the pastor's residence, which adjoins the church, are closely drawn, with one exception, purposely left to light the chance wayfarer on his way. The scene without, the icy winds, the thick clouds of fine snow, make the interior seem all the more cozy and inviting.

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Although the clock is on the stroke of eight, Father Raymond, the pastor, is just taking his evening meal. Johanna, the house-keeper, lingers near under pretext of rendering some imaginary service, but in reality, secretly hoping for some explanation of her master's unusual delay; for he never kept her waiting unless attending a sick-call or something equally important. Her curiosity, however, is not destined to be gratified.

"A bad night," Father Raymond remarks. "I hope no one is obliged to be out of doors."

Even as he speaks the door bell rings.

"Another sick-call," he murmurs with a sigh, as Johanna hastens to the door. He hoped for a quiet evening to think over the strange events of the day.

"Mr. Conway wishes to see your Reverence," announced Johanna, re-entering the room. "I have shown him to your study."

"Very well, Johanna; tell him I shall be there directly," adding as she left the room: "What brings the boy out to-night? I am heartily glad he has come, however. Doubtless, he has brought a new magazine to show me."

"Good evening, Edward," said Father Raymond, offering his hand to the young man who rose to greet him, as he entered the study a few minutes later. "It was very kind of you to come to-night. Much as I appreciate your thoughtfulness, I fear that I must question the prudence of venturing out in such weather."

"Oh, the walk is good for me," replied Edward. "The cold air is bracing. But I hope that I have not interrupted your dinner. Johanna told me that you were dining."

"I had just finished. I was detained unusually late this evening, an unfortunate occurrence as regards both the dinner and Johanna's temper; neither being improved by the delay. There was a bad wreck near the city, and I was called to the scene of the disaster."

"I heard something of it," said Edward, "but not the details. One man was killed, I believe."

"Yes; he was crushed beneath the wreck. I attended him in his last moments. Although he was badly mangled

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and could speak only in gasps, he received all the last sacraments."

"He was a Catholic, then? Happy for him. I always regret to hear of a non-catholic's death. Their last moments seem so devoid of spiritual consolation. With a good Catholic it is different. The last sacraments give so much consolation."

"He expired almost immediately after receiving the Last Blessing," said the priest, "murmuring the holy names of Jesus and Mary. I have seldom witnessed a more edifying death. I seemed not to hear the groans of the injured, or see the horror of the surroundings, but was conscious only of that dying man suffering such terrible agony, yet so happy in this that he could suffer for Jesus' sake."

"What a happiness that he was not killed outright."

"That he was not," replied the priest, "was but another instance of the infinite mercy of God."

"Do you know whether or not he left a family?" inquired Edward.

"Only a wife. His name was Richard Morrell, his home was in New York. His last words were, 'tell my wife I died happy in the Sacred Heart.'"

"Even in her terrible grief," said Edward, "she will have the consolation of his happy death."

"God's providence is wonderful," continued the priest apparently unmindful of his companion's remark. "And never was it more manifest than in the life just ended. It was on such a night as this that I first saw him."

"You knew him, then, Father?"

"Yes, I knew him. There is a story connected with our first meeting. I never mentioned this before; now, however, I think the time has come when it may be made known. As I know you are fond of stories, particularly when they are founded on truth, I shall relate this one to you. That is, if you wish to hear it."

"Nothing could give me greater pleasure, Father."

"Well then, this is it: Five years ago this parish was not so large as it is now; devotion to the Sacred Heart was like the little mustard seed in the Gospel. The few who made a

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practice of frequenting the sacraments on the First Friday of each month, were, by arrangement with the pastor, easily accommodated at St. Joseph's Church.

"It was my custom to go each month to assist Father Larkin, who was in charge of an adjoining parish, so large that he could not minister to all the people who presented themselves for the sacraments on this day.

"On the occasion of one of these visits I spent a few days in New York before returning to my own parish. I arrived in New York late in the afternoon, and on my way to the parochial residence of my friend, I passed a church and entered to make a short visit. The church was in semi-darkness, but I could distinguish the figure of a child kneeling before the altar of the Sacred Heart. She was, apparently, about twelve years of age. Even in the uncertain light I could see she was beautiful. She was absorbed in her devotions and unconscious of my presence. In her fervor she prayed aloud, and once I heard her say: 'dear Jesus, make my father a good Catholic. Accept the novena that I finished this morning for this intention. I offer you my life for his salvation.' She then got up and went away.

"A few minutes later I left the church. When I got outside I observed a gathering of excited men in the street. Approaching, I inquired the cause of the commotion, and was told that a child had been injured by a runaway horse. The ambulance came, and, as she was lifted in, I saw her face. It was the little girl I had seen in the church. Before I could reach her the ambulance drove rapidly away. The next morning I searched the paper for intelligence of her. It was as I had expected; she had died before morning. God had heard her prayer and accepted her sacrifice.

"Nearly a year later, I had gone, as usual, to assist Father Larkin, intending to remain until Saturday morning and take part in the Friday evening services. But during the day I heard the call, 'come home, come home.' I resisted the impulse to go, but it seemed as if something stronger than myself was urging me to return. Late in the afternoon I announced to Father Larkin that I would depart by the next train. He expressed surprise, as I had told him my in-

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tention of remaining, and he inquired if anything had occurred to call me home.

"I replied that nothing demanded my return this evening, so far as I knew, but that I must go.

"He urged me to remain, but as I could not be dissuaded from my purpose of starting at once, he prepared to accompany me to the station.

"It was late in the evening when I reached my home, and I retired immediately.

"A few minutes after eleven I was awakened by the sound of the door bell. Raising the window I inquired who was there. The name, given in a man's voice, was unfamiliar to me.

"'What do you wish?' I asked.

"'Father' he replied, 'I wish to receive Communion.'

"Such a request at that hour of the night, was so startling that for some moments I remained silent, while the man below repeated his request.

"'Come in the morning,' I said; 'there will be an early Mass, and you can receive then.'

"'But, Father,' he said, 'I shall be obliged to leave before the hour for Mass; besides, I wish to receive on the First Friday.'

"'Well, come before Mass then,' I replied, ignoring the latter part of his sentence. It is now almost midnight, I cannot consent to open the church at such an unreasonable hour, particularly when there is no necessity for such a proceeding.'

"'Oh Father, please do not refuse me,' he called in a pleading voice, as I prepared to close the window.

"But, my man, you cannot receive Communion when you are not fasting. I had not thought of this before.

"'I have fasted all the day, Father,' he answered.

"This announcement brought me hastily to the door. When a man fasts twenty-four hours in order to receive Communion on a certain day there must be some reason for it.

"As I closed the door, after admitting my visitor, I was struck by the strangeness of the proceeding, and my suspicions were aroused. Perhaps the man had wished to gain

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admittance for no good purpose. A glance, however, at his frank, manly face, reassured me.

"'And now,' I asked, turning to him, 'why are you so persistent in your determination to receive Communion to-night?'

"'Because, Father, it is the First Friday of the month. My novena in honor of the Sacred Heart ends to day, and I have a particular reason for not wishing to break it.'

"'Why did you not come to the church this morning?'

"'Because it was impossible for me to do so. My home is in New York City. Imperative business called me two days ago to a distant part of the State. I expected to return home last night, but a short time before the arrival of the train a messenger brought the information that a bridge over a stream a few miles from the town had given way. A large force of men were at once set to work to repair the damage. But not until this evening was the bridge rendered passable.

"'This morning I inquired for a Catholic Church; to my consternation I learned that there was none in the town. I still had hope of reaching New York before the day was gone, but when the train at last started it was apparent that we should not arrive in the city until about two o'clock to-morrow morning. I then inquired for a church in the towns along the way; one of the trainmen remembered having seen a church, while passing through here, which, he was certain, was surmounted by a cross. I took the chance and alighted. I had some difficulty in making my way here, the hour being so late. The Sacred Heart has heard my prayer, and you, Father, will not refuse to grant what it has rendered possible.'

"I went at once to the church, heard his confession, lighted the candles and opened the tabernacle. Never have I seen the Holy Eucharist received with so much devotion as it was on that night.

"Leaving the communicant at his thanksgiving I retired to the sacristy. He had eaten nothing since the previous evening. There was no place where refreshments could be procured at that hour, and to send him away fasting was clearly impossible.

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"But what was I to do? I did not like to call Johanna; indeed it was not improbable that she would flatly refuse to get up. However the attempt must be made; so, returning to the house, I went to the door of her room to awaken her.

"Several knocks on the door brought a sleepy, 'Well, what is it?'

"'Come down stairs as quickly as possible, Johanna, I answered.

"'A pretty time of the night to call up a Christian from bed,' she grumbled sleepily. Then, realizing to whom she was talking she exclaimed: 'Mercy on me; and is it your Reverence? Where did you come from? Are you ill?'

"'Come hasten, Johanna,' was all the reply I made.

"'Are you ill, I say,' she repeated in a sharper tone.

"I could not say yes; to say no might prove disastrous. So I maintained a discreet silence.

"'Not ill. Well then, I don't know that I'll move an inch from my pillow.' And, indeed, I very much doubted if she would. A few minutes later, however, she appeared, lamp in hand.

"'Johanna,' I said, 'there is a man here who has eaten nothing all day. Prepare something for him as quickly as possible.'

"'Prepare a meal at this time of night,' she cried, 'indeed and I'll do no such thing.'

"'But he has eaten nothing since yesterday evening.'

"'That's not my affair,' she replied.

"'But he wanted to go to Communion, and could not come earlier.'

"'Communion!' she almost shrieked; but I fled hastily.

"Discreetly observing from the study door I beheld her go towards the kitchen. Satisfied that my guest would not depart hungry, I returned to the church to call him. He was still engaged in prayer, and I left him undisturbed for some time longer; even then he followed me reluctantly to the sacristy.

"'You must take a little refreshment,' I said to him: 'My housekeeper has prepared a lunch for you. It will be very simple, I fear, but will serve to allay your hunger.'

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" 'I thank you, Father,' he replied, 'but I could not think of causing your housekeeper so much inconvenience.'

"At this moment Johanna appeared and announced that lunch was served. After expressing to her his regret that she should have been disturbed at such an hour, the stranger followed us to the dining-room.

"In some, to me, inexplicable manner, Johanna, with the aid of a spirit lamp, which, for her, performed wonders that would rival Aladdin's lamp, had contrived to set forth a very substantial repast.

"After he had refreshed himself, I said: 'Now, my friend, tell me the reason for your extraordinary devotion to the Sacred Heart, and your invincible determination to receive Communion to-day. For there is a powerful reason, I am fully convinced.

" 'You are right, Father,' he answered. 'As I have already told you, my novena ends to-day. Much as I would have regretted breaking it, this was not the real reason. One year ago I would not have been so desirous of receiving the sacraments. For years past, I never entered a church, until within the last few months. I was brought up a Catholic, but my mother died when I was about sixteen years of age, and I soon ceased to be a Catholic in practice.'

" 'For a few months after my marriage, which occurred some seven years later, I practised my religious duties, but soon became careless again. This neglect caused my wife much sorrow, and though she constantly prayed for my return to the faith of my youth, yet she never worried me with importunities.'

"Almost the first words the baby-lips of my little Mary lisped were a prayer that 'Papa would come to church,' taught her by her mother.'

" 'When she became old enough, she accompanied her mother regularly to church. Often she would put her little arms around my neck and ask me to go with them. But I always put her off with a promise to go some other day.'

" 'She was a beautiful child, the light of my life. On my return from the office each evening, it was she who met me

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at the gate, and many were the little pleasures I owed to her zeal for my comfort.

"'She spent some time each day in the church, beseeching the Sacred Heart, as I afterwards learned, for my conversion.

"'When she was about twelve years old, I decided to enter a secret society, membership in which would materially prosper my business interests. My wife knew of this intention and made an effort to dissuade me from my purpose, but I would not promise to give up the society. This grieved Mary very much, and I noticed that she spent more time than usual in the church. A few days before the time selected for my entrance into the society I suddenly decided not to become a member. What influenced me, I, at the time, could not say; now I believe it was my daughter's prayers.

"'On my return home one evening, a few weeks later, I did not find Mary at the gate to greet me, nor was she at the door. On entering, my first inquiry was for her. My wife replied that she had gone to the church late in the afternoon and had not yet returned, adding that she felt worried at her delay.

"'After waiting a few minutes I told her that I would go and meet Mary. I walked almost to the church but did not see her. Supposing that she was still engaged with her devotions, and unconscious of the flight of time, I entered the church to seek her, but she was not there. I inquired at the pastor's residence. No, she had not been there.

"'I returned home, thinking to find her there, and was again disappointed. While I was considering what to do, the door bell rang, and I heard someone say that I was to go at once to the hospital where my daughter had been removed, seriously injured.

"'My wife also heard the message, and she was immediately by my side.

"'Despite our entreaties to be taken at once to our child, we were compelled to wait until the attending physician came for us. It was but a few minutes until he came,

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though it seemed like hours. She had been injured by a runaway horse, he said, and was unconcious. The sacraments had been administered to her during a short interval of consciousness, by the hospital chaplain.

"'All night we watched by her bedside. Toward morning she recognized us.

"'I am going home to God. Don't cry for me. Then turning to me, she continued: 'Papa, you will meet me in heaven. I offered up my life for you to become a good Catholic, and God is going to take it, and you will be good now, won't you, Papa? Promise me this, always to receive Communion on the First Friday, if you possibly can. And Papa, won't you make a novena of nine First Fridays, in honor of the Sacred Heart, when I die?

"'Scarcely knowing what I did, I gave the required promise. The prayers for the dying were then recited, and, with the name of Jesus and Mary on her lips, my darling child breathed her last.

"'For a time I think I must have lost my reason. But God was merciful to me, and finally I became more calm.

"'The First Friday approached, then I remembered my promise. It was a hard struggle, but I would not break the promise given to my dying child. I accompanied my wife to the church. With the Holy Eucharist, submission to God's will entered my heart. To-day is the ninth First Friday since my darling's death—the end of the novena, but not the end of my monthly communions. But I have tired you, Father.

"'On the contrary," I replied, "I have been intensely interested; I would like to talk longer with you, but your train will be due in a few minutes. As the way to the station is rather circuitous, I will accompany you. On the way I told him of the day I had seen his daughter in the church and of her offering.

"I never saw my midnight guest again until to-day. Two weeks after his visit I received from New York the handsome statue of the Sacred Heart which now adorns our little church. Did he not give his name, you ask? Yes; it was Richard Morrell."

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THE CONFRATERNITIES.

THE SODALITY.

A ZEALOUS pastor, who is likewise an earnest Local Director of the League, writes from the Pacific Coast: "I beg to acknowledge, with thanks, receipt of Diploma of Aggregation of our Men's Sodality of the Blessed Virgin Mary. You will be glad to hear that the Sodality is flourishing. We have a Question Box which helps to make our monthly meetings interesting and instructive. The League is also doing nicely. I find that I shall have to put up *two* Intention Blanks every month."

Certainly, we are very glad to learn that the Sodality and the League are flourishing at the Golden Gate, and hearty thanks are due to the efficient Director whose energy and fervor have brought about this happy result. We are happy to have this opportunity of calling attention to one of the various means by which Associations of this kind can be made spiritually useful and attractive.

The Question Box is a happy thought. There are always questions and doubts that come up in connection with these Associations. For example, the matter of the Organization, the practice, the advantage, the Indulgences, all are very vague and confused notions in some minds; and because they do not grasp at once their whole meaning and the fruit to be gathered from them, they deem the whole thing too intricate and troublesome, and decline to join, or, if they have joined, gradually fall away. But it ought to be borne in mind that there is no sufficient reason for such discouragement. If one only considers the immense spiritual benefits derived from membership in these pious societies, the priceless value of an Indulgence, the treasure of merits secured by fidelity, it should be evident that the taking of a little trouble to question the Director or to consult a Manual for the settling of a doubt, or the acquiring of full information, is a very small price to pay for so great a gain, and for the helps that smooth the arduous road to salvation. The device of the Question Box will be a great help to many who need a stimulus for their piety. Even these will no longer be tempted to find the meetings monotonous or to grow slack in their attendance.

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The First Friday in April is set apart for commemorating the Dolors of Our Lady. As clients of Our Lady of Martyrs we should take a special interest in them. Although not a martyr in the technical sense, the Blessed Virgin merited by these sufferings to be the Queen of Martyrs.

Not since August last have we published in these pages any record of the favors received through the intercession of Our Lady of Martyrs, enshrined at Auriesville. Commonly the letters which report these favors ascribe them to the intercession of Father Jogues and also to that of Father Lalemant, since these two holy servants of God labored and suffered in much the same way, though they did not live and die together. Since August last the answers to prayers made in honor of these martyrs have been more numerous and remarkable than ever before. It is not wonderful that the answers should be in proportion to the petitions which last summer were more frequent and fervent than in any previous Shrine season.

"A thanksgiving," "a favor," "a great favor," "temporal favors," (and by the way temporal favors seem to be obtained more frequently than others in this way); "for graces received," "special favors," "immediate cure of a neuralgic headache," besides cures of many other ills, are some of the grateful acknowledgments one reads in reviewing the letters of the past six or seven months. Nor is one's faith enlivened only by the favorable answers to prayer. The earnestness and perseverance with which certain requests are made and repeated, go to prove how widely and deeply pious souls believe in the sanctity and in the martyrdom of the holy men whose memory is honored at Auriesville.

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We must remind those who have taken books on the new statue of Our Lady of Auriesville, that the drawing will take place on May 1st. This notice, therefore, leaves but one month for filling the books still in circulation. We are pleased to state that many book-holders have already returned their books with gratifying evidences of the love of the clients of Our Lady of Martyrs. Some sent their books back all filled as early as last autumn. We are grateful to them, not only for their interest in the statue, but also for the patience with which they have awaited the drawing. We must ask the others to be prompt in returning their books so as to cause no delay beyond the date set for the drawing.

FATHER LALEMANT'S SPIRIT OF PENANCE.

FATHER GABRIEL LALEMANT, S.J., besought his superiors in the following manner to send him to the Missions. He uses the strongest of motives. First of all comes gratitude, a sentiment always so noticeable in the pure and highstrung souls of true servants of Christ. "It is, my God and my Saviour, to pay my obligations to you: for, if you have given up pleasures, honors, health and life to save my wretched self, is it not more than reasonable that I should give up, after your example, all these things for the salvation of those whom you claimed as yours, who cost you your blood, whom you loved even unto death, and of whom you said: 'Whatever you have done to the least of these you have done it unto Me.'"

Then came the consciousness of the greatness of God, in contrast with man's meanness:

"Even though I were not moved by the spirit of gratitude to offer you this holocaust of myself, I would do it with all my heart in consideration of the greatness of your Adorable Majesty and of your infinite goodness, which deserves that a man should immolate himself in your service and should

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happily lose himself in order to accomplish faithfully what he deems to be your will in his regard, and the particular inspirations which you are pleased to bestow on him for your greater glory. Since I have been so miserable as to offend Your Majesty, O my Jesus, it is but just to make satisfaction by extraordinary sufferings ; thus must I walk in your sight all my life with a humble and contrite heart enduring the ills which you have first endured for me."

Then comes the undying love for his relations, that love which the worldly imagine to be put to death in the heart of a religious, but which, supernaturalized, becomes stronger and deeper.

"I owe much to my relations, my mother and my brothers, and I ought to draw down upon them the effects of your mercy. Never suffer, my God, that any member of this family which you have so loved, should be lost and be of the number of those who shall blaspheme you forever; may I be a victim for them : for I am ready to be beaten with rods, burn me, cut me now, that you may spare me in eternity."

Last comes the zeal for souls with which the true son of Ignatius is fervid.

"Yes, my Saviour and my love, your Blood, shed for savages as well as for us, must be applied effectually for their salvation, and for this I would co-operate with your grace and immolate myself for them. Your name must be adored, your Kingdom advanced by all Nations, and, to snatch from the hands of Satan, your enemy, these poor souls which cost you your blood and life, I offer up my life.

"Finally, if it is reasonable for one, out of love to be led to give this satisfaction to Jesus Christ, at the risk of a thousand lives, if he had them, with the loss of what is most sweet and agreeable to nature, never can anyone, more bound to undertake it than I, be found."

The future apostle concluded with this burning apostrophe :

"Courage, then my soul ; make every sacrifice to give this consolation to the Sacred Heart of Jesus Christ. He deserves it, and I cannot refuse it unless I would live and die an ingrate to His love."

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It is worthy of note that this holy religious thus writes of the Sacred Heart, two or three years before the birth of B. Margaret Mary, and more than thirty years before the apparitions at Paray-le-Monial.

CONTRIBUTIONS TO THE SHRINE.

Mrs. J. H., Livingston, Mont., in thanksgiving	$1 00
Mrs. J. B. H., New Orleans, La	1 00
"Anon." Leicester Junction, —	1 00
"Anon." New York City	2 00
C. J. W., Altoona, Pa.,	1 00
L. B., New Brighton, N. Y.,	10 00
A. A. R., Trenton, N. J., in thanksgiving	5 00
F. J. L., Frankfort, Ky.,	$2 50
C. F., Sarnia, Ont., Canada	1 00
Mrs. M. S., Ottumwa, Iowa	1 00
K. M. P., Omaha, Neb., in thanksgiving	2 00
M. L. S. H., Buffalo, N. Y., for two intentions	5 00
M. McC., New York City	1 00

WORK OF THE MISSIONS.

EAST INDIES, MADURA MISSION.

PALAMATTAH, DECEMBER 4, 1894.

REVEREND AND DEAR FATHER:

P. C. I think the readers of the MESSENGER will be glad to know something of our Madura Mission. For that purpose I shall give you briefly a report of the district I am in charge of.

Within seven years, five new congregations have been established in my district, viz.: Lingampati, Maniachi, Ideisevel, Alampati and Kalugumalai. Innumerable are the troubles caused by pagans when they see Christianity implanted for the first time in their villages. Truly, one can well understand then that they are actuated by the devil in his hatred against the kingdom of Christ. Our Blessed Lord, being pleased at times to behold His faithful servants bravely undergoing trials for His sake, on some occasions seems to allow the devil apparently to get the upper hand.

Such was the case with regard to the new congregation of Lingampati, for the pagans, pretending that the land on which the chapel was built did not belong to the seller, filed a suit which resulted in the destruction of our chapel. As we had been put to great expense by the unlucky suit, we were not able afterwards to buy a suitable piece of land on which to build a new chapel. We therefore bought a small shed which was turned into a chapel. This little building, being rather like one of the village-houses, was intended to be used temporarily for divine worship. However, for want of money, I am still unable to purchase land on which to build a decent chapel. I fear much that, unless generous Christians help me, I shall be obliged still for many years to celebrate the Holy Mysteries in that wretched house.

Nowhere else has the devil been so enraged as he is now at Kalugumalai; and with good reason, for hitherto he seemed to hold there an undisputed

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sway, having a famous pagoda on the top of a high rock in the middle of the town, to which a great pilgrimage is made every year. Now, that about five hundred people have become Christians, a chapel is being built at the foot of the rock. On the 23rd of last November, I went in great pomp with the converts to plant a cross on the ground destined for the chapel. On that very evening numerous pagans held a consultation about preventing us from building a chapel in such a conspicuous place. For that purpose they themselves began erecting a shed in front of my land. I called together the chief of the place and the policemen, and I got the poles the adversaries had planted removed. Afterwards the heathen were so angry against the chief of the place that, during the night, they set fire to his house. It is said they want to set fire also to our chapel, but it is watched at night. However, as long as there is only a thatched roof, it is to be feared that fire may be set to it. Would to God that I may soon receive some alms to build a proper church for those five hundred converts and many others from the neighboring villages already very well disposed toward Christianity

Besides the neophytes, there are about five thousand old Christians in my district, dispersed in more than forty villages. It is wonderful to see with what zeal they endeavor to build chapels in many places. Unhappily, their means are not equal to their good will, so that in several villages, after the Christians have for many years spent much money on their churches, they are still unable to complete them. For instance, at Kayatar, the headquarters of my district, the church was begun eighteen years ago. After seven years, the roof being finished, everything was arranged so that Mass could be said; but the building is far from being completed, for the ceiling is wanting and the exterior walls are incomplete. For eleven years the church has remained in that pitiful state, and I fear that it will be so for many years to come, unless some generous benefactor take pity on it. Something like one hundred and fifty dollars will do, as the Christians would give their work. I am the more sorry about this church being incomplete, as it is the central place of my district, and I keep the Most Blessed Sacrament in it when I can remain there for several days. It is very sad to me to see the house of Our Lord thus unfinished in a place where the devil has got a majestic pagoda.

Besides the church of Kayatar, there are seven other churches or chapels incomplete, some of which were begun ten years ago, or even longer than that. . . . I hope Our Blessed Lord will inspire some pious souls with the desire of contributing towards building chapels for His honor in this remote land. The true lovers of Jesus Christ understand how sad it is to be obliged to say mass ordinarily in a wretched place. I have no doubt that their devotion towards the Sacred Heart of Jesus will excite their generosity more and more.

Commending myself to your prayers and Holy Sacrifice, I remain

Yours devotedly in Christ,

J. BAUMAL, S. J.,

(Madras Presidency.) PALAMATTAH.

Acknowledgment is made of the following contributions:

For the Ursulines, Rocky Mt., Mission.

Mrs. J.B.H., New Orleans, La. $ 1 00

M. S., Camden, N. J. . . . 5 00

For the Destitute Nuns of Italy.

Mrs. J. B. H., New Orleans, La., 1 00

For the Navajo Indian Mission.

A Friend, Cal., ... 10 00

For St. Ignatius Mission, Mont.

A. R., Phila., Pa., ... 6 00

For the Propagation of the Faith.

Rev. J. P. McI., Amsterdam, N. Y. 6 00

For the most needy mission.

M. S., Camden, N. J., Stipend 15 00

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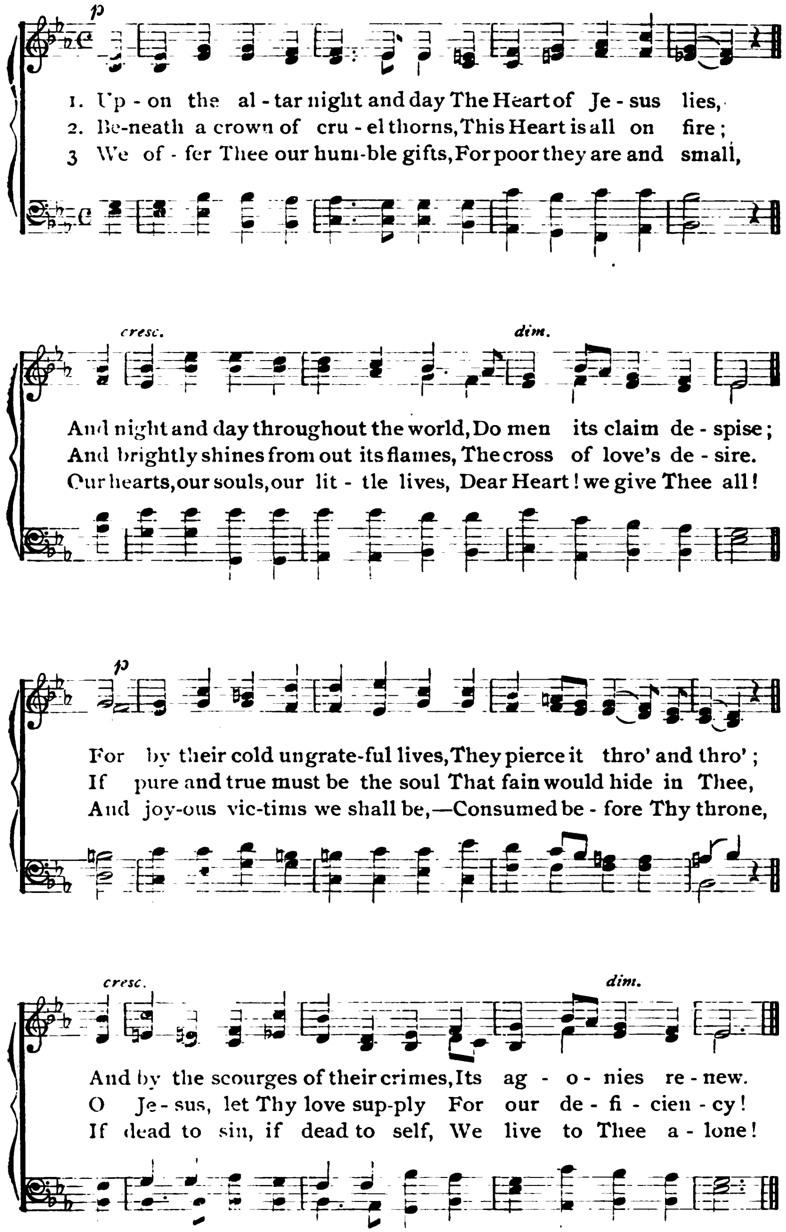
Hymn of Reparation.



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POINTS FOR THE COUNCIL.

Easter is a time of renewal. What is lifeless should take new life; what is dormant should be awakened; even what is active should display fresh vigor at the time when nature is renewing all things, when Christ our Lord is imparting more and more abundantly His graces and spiritual gifts. The Lenten prayers and penances over, the Easter-tide passed, it is time to apply our good resolutions to the ordinary routine of life, and the Council is a very important detail in the routine of a Promoter. It offers a splendid chance to test one's fidelity, punctuality and zeal. A few points will suffice to show how practical this suggestion is.

You have a Band of Associates. Is it complete? If you have not handed in a written report about it lately, suppose you make one out now. Perhaps not all practise the Second or Third Degree. This would be a good time to induce a few of them at least to take a step forward. It is doubtful if some of them have been faithful at all lately. It is a pity for them, but a good opportunity for you. If they hang back from the Communion of Reparation, urge it at least during Easter time. You get a Plenary Indulgence by so doing. In some the spirit of confidence may be waning: Easter is the season of hope. Some may be depressed, or in affliction. The First Friday in April is the feast of the Seven Dolors; the second Friday is Good Friday. What an ideal Easter it will be for you if you impart new life and new hope to the needy ones of Christ.

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Easter is a season of hope, and hope makes us confident in prayer. As you go about and find people in distress you will bid them to pray. The answer will be: "I do pray." You may urge the question; you must urge it, and ask: "What do you pray for?" or "How do you pray?" Most frequently the reply will be a vague assurance that the prayer is all it should be—humble and proper and persevering. Yet deep in the heart of your Associate will be a yearning for what the Apostles asked when they said to Our Lord: *Teach us, O Lord, how to pray.* Why not teach others how to pray, if only by giving an Intention Blank and by explaining its headings? Or you can insist on the fundamental practice of prayer in the League, and bid your Associate pray in union with Christ, whose prayer cannot fail. Do not be timid in this: you need drive no one to a confession; the headings on the blanks are so worded that everyone can use them without exposing hidden needs. You must break down, as gently as you can, the walls of secresy which people build up so foolishly about themselves and their affairs. The great secret of prayer is that it makes us admit our dependence on God; the chief value of mutual prayer is that it makes us admit this dependence on one another to the great benefit of our humility and fraternal charity.

For the May and June services it is not too early to begin now. League choirs especially should be reorganized and trained for the services which are so common during these two months. THE PILGRIM publishes a Sacred Heart hymn monthly, and these hymns will be issued on separate sheets for those who wish several copies. On the First Friday in April we commemorate the Seven Dolors of the Blessed Virgin. They are all worth some study and consideration, and every good Catholic should know them by heart. It is wonderful how consoling they are to

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remember when one is in sorrow or trouble, and a day spent in pondering over them will be well repaid by the comfort they will bring when we shall most need comfort. As this feast is close to Good Friday, so the meditations on these sufferings brings us near to the contemplation of the sufferings of Christ. After the Gospel, no text or reading makes them so vivid to our minds as the *Stabat Mater* in any of its many translations.

PATRONS OF THE MONTH.

A very suitable Lenten patron is St. Francis of Paula (2d). When 15 years old he began to lead the life of a hermit in a cave. Gradually others joined him, and thus was founded the Religious Order of the *Minims*, so called out of humility as the *least* of Religious Orders. They keep perpetual Lent, for they never eat meat, fish, eggs or milk. "All creatures obey those who serve God with a perfect heart," was a saying of the Saint verified in his own life by the power of miracles.

A saint who is growing in favor among us is St. Benedict the Moor (3d). An African by race he was born of slave parents in Sicily. The promise had been given by their master that this first-born should be free. Like his father he was a shepherd. While with his flock he spent his time in prayer, passing hours on his knees. Later on he betook himself to a hermitage. God gave His servant the power of working miracles. Though a simple and unlearned lay brother he was chosen superior over his brethren some of whom were priests. His charity and humility won all hearts. He is the chosen patron of the colored race.

St. Isidore (4th) gives courage to unsuccessful students. When a boy he got discouraged by his want of success and ran away from school. He stopped at a wayside spring for a drink. He noticed a stone hollowed out by the continual dripping of the water. He grasped the lesson and returned

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to school, determined to succeed by constant application. He became a learned priest, bishop and doctor of the church.

St. Vincent Ferrer (5th) gave an excellent counsel for Associates when he said : "whatever you do, think not of yourself, but of God." This is transforming our interests into those of God. This great light of the Dominican Order knew the whole Bible by heart. He converted in an apostolate of 21 years multitudes of Jews, infidels and heretics by his words and miracles.

All true lovers of the Blessed Sacrament must be grateful to Blessed Juliana, (6th) whom our Lord chose to institute the great feast of Corpus Christi. A cloistered Augustinian nun was able to accomplish this, even as Blessed Margaret Mary from her monastery spread the devotion of the Sacred Heart. Thus can true lovers of Jesus Christ, though hidden to the world, be apostles of world-wide devotions.

Our Lord once said to St. Mechtilde (10th): "Whoever on awaking *sighs* with all his heart towards Me, and asks Me to perfect in him all his actions during the day, draws Me to him and does all by Me." Such is the spirit of the Morning Offering, and in this spirit the Saint and her holy sister St. Gertrude lived and died.

St. Benedict Joseph Labre (16th) teaches us devotion to the Blessed Sacrament, for so devout was he that he was called "The poor man of the Forty Hours." When before the tabernacle he was compared to a statue, "a person in ecstasy" or "an adoring angel." For the love of God he spent his life visiting the shrines of Italy and Spain. His clothing was a few scanty rags; his bed the ground; his food was refuse. God gave him the gifts of prophecy and miracles.

St. Expeditus (19th) is the patron of urgent cases. He was commander of a Roman Legion and a martyr. He is represented holding a cross with the word "*to-day*" upon it. He crushes with his foot a crow crying "*to-morrow.*" He teaches us not to put off till to-morrow what one should do to day, doing all with faith, for nothing is impossible with God.

St. Agnes of Monte Pulciano (20th) was from her infancy given to prayer. She bore illness for years with heroic

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patience and governed a religious community with wonderful prudence. St. Agnes asked in faith, and her prayers were always granted; ours are often unheard, because we doubt if God will hear them.

St. Fidelis (24th) gave up the practice of law to become a Capuchin. He led a life of prayer and penance. He longed to shed his blood for Christ. He was sent to preach the word of God in Switzerland. He was waylaid by a body of Calvinists headed by a minister. He was bidden to turn Protestant or die. He answered: "I came to refute your errors, not to embrace them; I will never renounce Catholic doctrine, which is the truth of all ages, and I fear no death." He received the palm of marytrdom.

St. Mark (25th) was converted to the Faith by St. Peter, and under his eye wrote the Gospel which the Fathers called "St. Peter's," because it bore the impress of that Apostle's character. It brings out the Kingship of Christ, and pictures most vividly the very gestures, looks and tones of our Blessed Lord. St. Mark founded the Church in Alexandria and sealed it with his blood.

B. Peter Canisius (27th) was raised up by God to check the torrent of Protestant rebellion, which threatened to overflow Poland, Austria, Switzerland and Western Germany. It has never passed the limits which he imposed to it. This was the beginning of the great Catholic reaction. He was a prodigy of learning, zeal and labor, and a preacher, writer and missionary. He refused all honors such as the Bishop's mitre and the Cardinal's hat.

St. Paul of the cross (28th) spent most of his long life of 81 years in practising and preaching the Passion of Jesus Christ. To propagate this salutary devotion he founded the Congregation of the Passionist Fathers. During fifty years of incessant bodily pain, and amidst all his trials, St. Paul read everywhere the love of Jesus. He died whilst the Passion was being read to him, and so passed with Jesus from the Cross to glory.

St. Peter Martyr (29th) from boyhood boldly professed his faith among heretics. "So clear is my knowledge of the mysteries and so firm my conviction of the truths of the

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Faith, that it seems to me more like sight than faith. The very word Faith fills me with abundant sweetness. Every day at mass, as he elevated the Precious Blood, he prayed: "Great Lord, that I may die for Thee, Who didst die for me." He died at the hands of heretics.

St. Catharine of Sienna (30th), was a favored virgin of Christ. He gave her His Heart in exchange for her own, communicated her with His own hands, and stamped on her body the print of His wounds. Her love for Christ's mystical body, the Church, was so intense that she implored Him: "O Lord, let all the parts of my body, all my bones, all the marrow within my bones, be beaten and pounded together in a mortar; only restore Thy Holy Church to her comeliness and beauty."

NEWS FROM LOCAL CENTRES.

——We have been holding back, from month to month, several edifying accounts from Local Centres, with the hope of having room for them. But the large number of reports coming in constantly, constrains us to give them now in brief.

——In St. Mary's, Vigo Co. Ind., the Perpetual Communion of Reparation is kept up in the Convent Chapel; the number of Communions, last year, was more than 15,600. Several members of the community have obtained great spiritual favors through the Novena of Grace.

——A Promoter writes from the Epiphany Centre, Philadelphia, Pa.: "The League is making rapid progress in this new and scattered parish. On the First Friday of February one hundred new Associates were received. We hope soon to announce that the majority of the parishioners have been enrolled"

——"St. Joseph's Centre, Pittsfield, Mass., celebrated the close of the Jubilee year on December 9, by a Reception and Consecration of twenty Promoters, a solemn Benediction of the Blessed Sacrament and the Papal Benediction. Though the weather was exceedingly bad, the church was filled to overflowing.

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——The League is increasing rapidly in Charleston, Ill. On Sunday, February 3, there was a General Communion, and in the evening, after vespers, a sermon on "The Love of the Sacred Heart." About one hundred new Associates were received and the ceremony closed with Benediction of the Blessed Sacrament.

——From a zealous Promoter at Elmhurst, R. I., we learn that "a little lad aged 11 years is acting-Promoter in a neighboring town. He visits his friends to engage them to take the PILGRIM and to join the League. As it is not easy to refuse this youthful apostle of the Sacred Heart, he adds new names to his list constantly."

——"St. Joseph's Centre, New Orleans, La., established a few months ago, has now 1,500 Associates. The First Friday Communions have increased greatly since the establishment of the League, the Promoters are regular in attending the meetings and in distributing the leaflets. Many favors are already reported as having been obtained through the Prayers of the Apostleship."

——St. Philip's Centre, Dungannon, O., was established last October, and though the parish is small, the nine Promoters have secured full Bands The attendance at the meetings, and at First Friday devotions and Communion is increasing. There is Benediction of the Blessed Sacrament on the First Friday, and the Reverend Director rejoices in the evidence of religious fervor in his parishioners.

——In St. Joseph's Centre, Pomfret, Charles Co., Md., the First Friday devotions, begun last November, are remarkably well attended. "The Twelve Promises" writes a Promoter "explained and understood, will go far to advance the Third Degree even in country parishes. Notwithstanding deep snow and freezing weather, our people drove six or eight miles, early in the morning, not to break their nine First Fridays."

——In New Hartford, Conn., the League is reported to be prospering. On the First Friday of February there was a High Mass for the League, during which the school-children sang and many Associates received Holy Communion. At the evening devotions the Reverend Pastor preached on the Sacred Heart, in English and in French. On the following Sunday, those who could not attend on Friday received Holy Communion.

——From St. George's Jesuit College, Kingston, Jamaica, one of the Fathers writes: "We have a beautiful little altar of the Sacred Heart on the College Piazza. Two of the

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boarders act as Sacristans, in turn, for a week at a time. Bouquets of the choicest roses stand on the little altar and fill the hot air with fragrance on this January day. Many of the boys receive Holy Communion on the First Friday; some of them have made the Novena of First Fridays."

——From St. Augstine's Centre, Washington, D. C., the Rev. Local Director writes that, "on January 20, at the Mass of Reparation, hundreds received Communion in preparation for the evening celebration, at which there was a solemn Reception of new Associates and consecration of Promoters. Three hundred new Associates were received and twenty-eight Promoters received their Crosses and Diplomas. It was most edifying to witness the fervor of devotion with which all entered into the spirit of the occasion, especially in the recitation of the Act of Consecration. Only a few months ago this Centre was established, and already the great fruit reaped from it is very evident to all."

——On December 9, at Lee, Mass., the League of the Sacred Heart had a celebration with the blessing of a beautiful statue of the Sacred Heart. There were nearly six hundred Associates present. The Total Abstinence Society was well represented—they are Associates of the League—and the Sodality also. The children of the Parochial Schools, 150 in number, represented the Apostleship of Study, and under the direction of the Sisters of St. Joseph, marched around the church, carrying banners of the Sacred Heart and other religious emblems. Thirty Promoters and the new members of the Sodality recited their Acts of Consecration, and the impressive ceremony was fitly closed by Benediction of the Blessed Sacrament.

——A faithful Associate writes from a distant State to announce the death of a zealous Promoter who kept alive the League and the devotion to the Sacred Heart among a few willing souls, in spite of many difficulties, for there is no Centre there and there seems to be little faith. The fidelity of the late Promoter is shown in her dying words, which were for the interests of the League. "Her dying words," writes our Associate, "were for me, to the effect that when 1894 came to an end I should write to you, to say that as there are so few members in this place now, we could have our Leaflets and Calendar sent to us from———. I would cheerfully undertake to act as Promoter here if I were to remain; but I shall be leaving soon for———. We are six in our family, and we all belong to the League for the past three years and we daily feel the graces granted to us."

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——From St. William's Centre, Knottsville, Ky., we learn "that for the Jubilee Celebration copies of the Novena of Grace were distributed with the December Decade Leaflets. The Novena was well attended, and there were many communions on the eve, and on the feast of St. Francis Xavier. On Sunday evening there was a sermon on the work of the League, and a fine statue of the Sacred Heart was solemnly blessed. The League is only two years old here, and already two-thirds of the communicants are Associates, and the twenty-two zealous Promoters are steadily increasing the number. The First Friday communions are numerous."

——"In the Church of the Sacred Heart, Worcester, Mass., the First Friday of February, the first day of the month, was League-day," writes the Reverend Director, "and it was a most edifying sight to see more than four hundred at the Communion of Reparation." In the evening Badges were distributed to the new Associates and the Holy Hour was made. About 500 Associates received their Badges; 1,200 Intentions were reported, and 1,600 Acts of Devotion for the Treasury, among which were 109 Masses, and 93 special Communions. "This is a four-fold increase on last month's report, and for this we have reason for special thanksgiving. Our Promoters are working with great zeal."

——At Glenfield, near Pittsburg, Pa., a mission attended by the Fathers of the Holy Ghost, a beautiful statue of the Sacred Heart, lately received from Paris, was blessed with appropriate ceremonies. St. Mary's Church, one of the oldest in that part of the country, was elaborately decorated and brilliantly illuminated, and the faithful parishioners crowded in from the surrounding country. The very Rev. Father J. Oster, C.S. Sp., the Provincial, celebrated the High Mass assisted by two other Fathers of his Congregation and Father J. Murphy, President of the Holy Ghost College, Pittsburg, preached the sermon. The blessing of the statue took place at the end of the Mass. In the afternoon a Reception and Consecration of Promoters was held, and the celebration was closed by the singing of the *Te Deum*. This happy event left a deep impression on the minds and hearts of all, and gave a new impulse to the devotion to the Sacred Heart.

ANSWERS TO QUERIES.

It is is not necessary, though it would be preferable, to offer a special communion for the practice of the Third Degree. It is sufficient to receive monthly on any day that is convenient; even a Sodality communion, or one

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appointed for any other special occasion, may be offered also as a Communion of Reparation. It is desirable, however, that all those who can do it should receive on the day appointed for the *General* Communion of Reparation, if the Local Director appoints a day.

Promoters who *do a Promoter's work*, distributing Leaflets, etc., even though they cannot attend the meetings, may be entitled by their zeal to the Cross and Diploma; but it remains with the Local Director to judge of the merits of candidates and to call for Crosses and Diplomas accordingly.

In making offerings of Good Works for the Treasury, it is necessary to offer them expressly for this; the practice of making a general intention at the beginning of the month might lead to carelessness, or loss of fervor. The indulgence, morever, of 100 days for these actions is granted for actions expressly offered for the intentions of the League.

If a Promoter fails to distribute the Leaflets for one, two, or three months, the Associates do not thereby lose their Indulgences, provided they are faithful to the practices of the Degrees to which they belong. But it will be hard for them to remember all the Indulgences, and they will not know the Intentions recommended from day to day.

To those who decline to join the League "because they have prayers enough without that," the Promoter may point out that the Morning Offering, which may be made by even an intention, without any form of words, does not take up any time. Morever it is worth while to substitute it for some other prayers, since it consecrates the whole day and makes it a perpetual prayer. One who is faithful to the Morning Offering fulfils the injunction to "pray always," and also that of doing whatever we do for the glory of God.

OBITUARY.

We recommend to the prayers of our Associates the souls of the Rev. C. M. O'Connor, Local Director of St. Vincent's Centre, South Boston, Mass.; Rev. D. J. Sheehy, St. Ambrose's, Sisters M. Catharine and Aloysius, Sisters of St. Joseph, James A. Creagh and Mary A. Gilfoyle, Brooklyn, N. Y.; Sister Cornelia, O.S.B., St. Mary's, Pa.; Miss Mary Lynch, St. John's Centre, Canton, O.; Mrs. Anna Murphy, St. John's Centre, Indianapolis, Ind.; Mrs. Cora Hart, Our Lady of Good Counsel Centre, New Orleans, La.; Mary E. Finn, Henderson, Me.; Eleanor D. Goodwin, St. Laurence's and Michael Buckley, Mary Flattery, Margaret Sweeney and Margaret Ward, of St. Patrick's Cathedral, New York, all Promoters of the League.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

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GENERAL INTENTION FOR APRIL, 1895.

Recommended by His Holiness with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Spirit of Penance.

PENANCE is a virtue which consists in sorrow for sin and in a subsequent desire to expiate it. The *spirit* of penance we might define as an abiding sense of sorrow for sin, and of desire to atone for it.

St. Paul speaks of his suffering with Christ, of partaking of His sufferings, of "filling up those things that are wanting of the sufferings of Christ, in my flesh for His Body, which is the Church." In these expressions we have the Apostle's idea of the spirit of penance. He thus speaks of *passive* compassion for Christ in his sufferings as a sympathetic feeling for the mental and corporal passion of our Lord. The realization of what He endured fills the soul with a sympathetic sense of suffering. Animated by this spirit one accepts at least patiently, better still, willingly, all the afflictions and pains of mind and body as coming from the hand of God. They enable one to atone for the past and provide for a favorable judgment.

But it is not a mere spirit of passive sympathy with Christ, and a consequent acceptance of ills for His sake. It must be *active* and instigate one to corporal penance. Mark how St. Paul speaks of this: "I chastise my body, and bring it into subjection." It enabled him with the grace of God to get the mastery in the interior warfare between the flesh and the spirit.

It is an *unselfish* spirit, and incites the Christian "to fill up those things that are wanting of the sufferings of Christ in one's flesh for His body, which is the Church." This teaches the very important lesson of the mutual interdependence of the members of Christ's mystical body, and how Christ's interests are to be advanced by, as since He has left it to us, as the Apostle says, to fill up what was lacking for His Church.

No more fitting spirit could animate us in Passiontide. But it should not be laid in the open tomb at Easter. The true spirit of penance does not make one sad and morose, but imparts a spiritual joy and cheerfulness as is evidenced in the saints who led the most penitential lives, and through the spirit of penance attained to the spirit of prayer.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. MAY, 1895. NO. 5.

GOD'S MOTHER—MINE!

BY H. V. R.

MY Mother! not by earthly tie,
  Howe'er so dear that tie may be,
  But by a bond all-heavenly,
Through Jesus, Son of God most High.

My Mother! When in grief she stood
  Upon the Mount of Calvary,
  Became she Mother unto me
By words of Jesus on the Rood.

My Mother! For my Jesus claimed
  Me by His Blood for brother true,
  And bade me, Mother, look on you,
Of His poor brethren not ashamed.

My Mother! What but power divine
  Could give me, child of earthly race,
  The right to look upon thy face
And call God's Mother Mother mine!

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OUR LADY'S SHRINES.

THE Middle Ages, miscalled by the enemies of the Church the "Dark Ages," were in truth the Ages of Faith; for they were the ages in which it was made evident that faith quickens the world, and causes it to bring forth wonders. In those days much account was made of Christian perfection, and religious solemnities were multiplied to satisfy the piety of the people. It did not enter into the spirit of the Ages of Faith to bargain with Heaven, and to reckon as lost the days taken from worldly occupations and given to God. All their feasts and rejoicings were consecrated by religion, for there was no Puritanism to sour the spirit of God's children. They understood the meaning of the Royal Psalmist when he sang: "Blessed is the people that knoweth jubilation." They lived in subjection to the laws of the Church, but they served God cheerfully, and their subjection was a thraldom of love.

One beautiful characteristic of the Ages of Faith was the great devotion of the faithful to the Blessed Virgin. It is no exaggeration to say that devotion to the Mother of God was the soul of the Middle Ages. All the greatest men of the period declared themselves her faithful servants; for we must remember that this was the time of St. Francis of Assisi, St. Dominic, St. Thomas Aquinas, St. Bonaventure, St. Bernard and others among the greatest saints of the Church. The learned men of the day, royalty, knighthood, poetry—all did homage to Mary whom Dante made the crowning glory of his matchless poem.

It was in 1291, the tenth of May, one month after the fall of the last two cities held by the Christians in Palestine, that the "Holy House" in which our Lady had dwelt at Nazareth, was carried by the hands of angels into Italy, and set down finally at Loretto, where it became, and has continued to be, the seat of a celebrated pilgrimage. Other oratories, dedicated to Mary, were raised in all parts of the Catholic world and received the homage of the multitude whose faith and love were rewarded by numerous miracles. Every Christian land had its own favorite sanctuary, but the

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Holy House has remained the shrine of the world's devotion, because it was the home of our Lady, and chiefly, because within its hallowed walls the Word was made flesh and dwelt amongst us.

But long before this miraculous translation of the Holy House, there had been shrines innumerable dedicated to the Blessed Virgin. Up from the Apostolic age, both in the East and in the West, we meet continual mention of them. Among them we find three churches erected to Mary by the Emperor Justinian, at Leptis, Ceuta and Carthage. Baronius mentions the erection, by this same Emperor, of "numberless temples to her honor, and particularly the magnificent Basilica at Jerusalem." Marcian and St. Pulcheria raised to her three great churches in Constantinople, in which were kept precious relics, portions of the garments of our Lady; for others there are none, since He who had been pleased to take flesh of Mary, was pleased also, after death, to preserve her immaculate body from all corruption, and to transport it to heaven.

Instances of this kind we find all through the annals of the Christian empire, and in the lives and writings of the Fathers and Saints of the Church. Ancient writers mention at least one hundred churches, in the city of Rome alone, dedicated to the Mother of God, under one or another title. Many of them still remain. The most famous among these is the great Basilica known as Santa Maria Maggiore—St. Mary Major—because it is the chief temple of Our Lady in Rome. It is famous throughout the Church, and the feast of its dedication is kept everywhere on the fifth of August under a title which commemorates the miraculous fall of snow that marked the place it was to occupy on the Esquiline hill—*Sanctæ Mariæ ad Nives*, Our Lady of the Snow. It is also known as the *Liberian Basilica*, from the connection of Pope Liberius with the building of it.

Italy is full of mediæval shrines, a mere list of which would fill pages. Those which are best known abroad are those of Our Lady of Good Counsel, at Genazzano, with its miraculous picture, of which copies are found everywhere in the world; Our Lady of the Oak, at Viterbo, the Madonna

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del Carmine, and Santa Maria della Grotta, in the Neapolitan territory. Among the ancient shrines dear to the Catholics of Switzerland, is the venerable sanctuary of Our Lady of the Hermits; at Einsiedeln, which numbers its pilgrim visitors, each year, by the hundred thousand. Spain boasts of more than five hundred of these shrines of our Lady, and every other country could furnish its list of favored spots.

Everybody has heard of the celebrated French sanctuaries of Our Lady of Fourvière, at Lyons, of Our Lady of Puy, with its colossal statue of Our Lady of France, of Our Lady of Chartres, where the sacred relic, Our Lady's veil, is still preserved; and the land of France is rich in these old shrines. And so we might go on through all the countries of Europe, not one of which would fail to furnish evidence of the universal devotion to our Lady in the Middle Ages.

Few countries, if any, were richer in shrines of our Lady than old Catholic England. The names of Walsingham, Ipswich, Eversham, Glastonbury, Tewkesbury, and Worcester, occur immediately; but there were hundreds of others up and down the country; many of the London churches were dedicated to our Lady, and every cathedral and parish-church had its Lady-chapel. The devotion of the people to our Lady was remarked by Catholics from abroad; their love for our Lady, and their faith in her protection were expressed outwardly by splendid pilgrimages and costly offerings to her shrines. From the number of churches and sanctuaries dedicated to the Blessed Virgin, and from the devotion of the people to their chosen Protectress, Catholic England obtained the glorious title of "Our Lady's Dowry."

It is evident that devotion to our Lady has always been, in the Church, a popular devotion. The history of her shrines and the accounts of the pilgrimages made to them easily establish this fact, and a visit to any of the sanctuaries of the Blessed Virgin, which stand in countries where the faith is still alive, will corroborate it. Moreover, whilst particular saints may be honored more or less in various places, and have been assigned or chosen as patrons by one or another city or country, the patronage of our Lady is universal. Certainly our own times are not without their

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witness to Catholic devotion to our Lady, and we may hope that it is only because of the circumstances in which we are placed, that the outward expression of it is less visible and striking. The age is given to materialism, unbelief, and worldliness, a spirit that is not conducive to piety and religious enthusiasm. The Ages of Faith are much decried in our days ; but it is a sufficient defence of them to say that, whatever they may have lacked from the point of view of material progress, they were a great deal better off than we are, in what is vastly more important than material progress, for they made the religious element the beginning and end of all things, and held the interests of earth subservient to those of heaven.

LOVE'S SLAVE

BY REV. H. GACHE, S.J.

BEFORE the war of Secession, in one of the largest cities of the Southern States, lived Mrs. Nicolet, a pious young widow, with her little daughter Marie, her only child. Her chief fortune consisted of one slave.

Sarah was a woman about thirty-five years of age; strong, industrious, devoted to her mistress, for whom she was as much a companion as a servant, and above all she was a good, practical Catholic. Her chief occupation was washing, and she did this work so well that all the families that knew her were anxious to get her services.

Owing to her ability and industry, the good and laborious slave could bring to her mistress ten or twelve dollars a week, which, added to the lady's own small income, was sufficient not only to keep away want from her home, but also to make it comfortable.

All went well until the war of Secession came. If war occasionally enriches some adventurous and unscrupulous speculators, ordinarily it diminishes the income of poor people. However it did not cause any serious change in the resources of the widow, and she had not to complain personally of the national scourge. Sarah continued to go to work

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as usual, and to bring back every week her ten or twelve dollars.

But at last came the abolition of slavery. Sarah's mistress saw immediately how much she was losing by this act of President Lincoln. But she was too good a Christian not to submit humbly to this dispensation of Divine Providence. She was also too upright and too noble-hearted not to inform immediately her faithful slave of the great event, and to tell her that she was no longer a slave, but a free woman like herself. "Oh! missus," said Sarah, "I don't want to be free. I'll never leave you. You've always been so kind, I couldn't ever be as happy away from you as I am with you. No! no! don't you think of such a thing; Sarah'll stick to her old missus."

Seeing this determination, Mrs. Nicolet consented to keep Sarah, not as a slave, but as a hired servant, intending to pay her the ordinary wages paid to colored people in service. This arrangement lasted for some time. But, before long, Mrs. Nicolet became convinced that she was unable to pay the wages she had promised, and which Sarah more than deserved. She then again begged Sarah to leave her, and to go to work for people better able to remunerate her services.

This time Mrs. Nicolet was determined. She felt in her conscience that she could not keep in her service, without reasonable pay, a person who deserved the highest wages. Seeing that her servant still insisted on remaining with her, she said: "My dear Sarah, you may be sure that it is very painful for me to separate from you, and I would never have thought of such a thing if I were able to give you a reasonable compensation; but you see, as well as myself, that I cannot, and it would be utterly unjust on my part to deprive you of a gain which may be absolutely necessary to you in the course of time. We must think of the future. Suppose, dear Sarah, I keep you, as you wish, until my little daughter is grown up, and able to support us both; suppose, also, what may easily happen, that then neither of us will be able to do anything for you, who, most probably, will no longer be able to work for yourself. What will become of you? Who will provide for your wants then? Do you not see in what a sad

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condition you will be? While, if you leave us and go to work for yourself, you can easily save money enough for the time when it will be impossible for you to earn anything. Leave us then, dear Sarah; your interests as well as our duty require it. But you won't forget us and will love us as much as ever. We shall never forget the services you have rendered us; you have been our best friend, and we are not ungrateful. May Almighty God, whom we have tried together to serve faithfully, bless you and reward you in this world as well as in the next!"

Sarah understood that her mistress was in earnest, and that through motives of kindness, as well as of conscience, she would not keep her any longer. She consented to leave, but not without a certain condition.

"Dear missus," she said, "I always did what you told me, and now if you tell me that I must go, why go I must, but only on one condition."

"And what condition?" asked Mrs. Nicolet.

"On condition that you promise me to do something I want."

"Well, dear Sarah, I promise you to do anything you ask, provided it is in my power to do it."

"Ah, ma'am! I assure you that what I ask, you can do without any difficulty."

"Well, then, I will do it. Now tell me what you want."

"I want you," said Sarah, "to let me send my little mistress to a convent where she can be raised a lady like her mother."

"Poor Sarah! your goodness of heart exceeds your prudence. Don't you see that this will be as bad for you as to remain altogether with us. Don't you see that if you undertake this work, not only you will not be able to save anything for your old age, but you will keep yourself in a continual state of embarrassment."

"Don't you fear, ma'am, anything of the kind," replied Sarah. "I've made my calculations and everything will be all right. You know well I can easily make from forty to forty-five dollars a month. It won't cost more than twenty dollars for my little mistress at the convent, so I'll have

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twenty to twenty-five dollars left over for myself. Now I can live right well on fifteen dollars a month, and so every month I can save something for my old age. You can't say no to this! I'll leave you 'cause you insist, but I'll only go on my condition that I can send my little mistress to a convent, so that I can see her raised like a lady, just like her mamma. You can't refuse me! Choose the convent where you wish my little mistress to be sent."

How could such a loving offer be refused, such a condition be rejected?

The convent was chosen, and the young Marie was sent there the beginning of the following September. She spent five years in this religious institution, in which she distinguished herself by her good conduct, as well as by her application and success in her studies. Saiah never failed to have the money ready to pay the bills which came from the convent.

After five years, Marie having completed her studies, left the convent where she had won the esteem of her teachers as well as of her companions, and made her début in society.

Very soon her beauty, modesty and refined manners won for her a host of friends and admirers. Two years later she was married to a man in every way a most suitable match for her. She could now offer a home to her mother. Nor was old Sarah forgotten. As soon as the young couple were settled, they invited her to come and live with them and her old mistress, not as a servant, but rather as a member of the family—the old "auntie." It is needless to say that Sarah did not refuse the invitation. She went to this new home with all her old devotedness and her love of labor. There she spent many years of a pious and useful life, enjoying the happiness of seeing what her self-sacrificing devotion had brought about.

She always accompanied her old mistress to the Church and faithfully fulfilled her religious duties; and when she died she was buried with the same respect and honor as if she had been a member of the family.

Read frequently; pray earnestly. If you labor to acquire secular learning, do so with the intention of becoming better able to understand and explain the Law of God.—*St. Aldhelm.*

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THE CONFRATERNITIES.

THE SODALITY.

IN a recent issue of the German edition of the *Catholic Missions* appeared the following note which is suggestive for members of the Sodality: "In 1875, the Fathers of the Society of Jesus founded a Sodality of the Blessed Virgin for men at Scutari. It now numbers four hundred members. Not a few, who were wavering as to embracing Mohammedanism, are now zealous Catholics, and others, who before never received the Sacraments, are now weekly communicants. Members come even from Montenegro to attend the Sodality at Scutari."

It is evident, then, that the great fruits of piety and holiness which the Sodality brought to maturity in its earlier days, it still continues, by God's grace, to produce in every land in which it is well established and properly managed, according to the rule and spirit of its institute. And it is well to bear this in mind, in our own day especially, when the powers of evil are leagued against the Church and its teachings. Individual effort will be weak against so strong a combination, and therefore it has become absolutely necessary that those who have the cause of God and the salvation of their own souls at heart, should form a league of virtue and good example against the powers of darkness.

In 1863, Pius IX. uttered a cry of warning and exhortation: "Nothing gratifies us more than to see the faithful, and especially young men whom the impiety of the day is striving to ensnare and to deceive, enrolling themselves in the Sodalities, whose chief end is to awaken and to keep alive piety and devotion to the Immaculate Mother of God." Leo XIII. in his Encyclical *Humanum Genus*, alluding to Secret Societies, says that "the violence of the enemy's assault calls for no less vigorous a defence," and he appeals to all Catholics to stand shoulder to shoulder, and to combine their efforts and their prayers. It is clear that the Church rests its hope of victory on the power of association, and this the Sodality furnishes.

To our Catholic youth in particular, the appeal is directed. If they would keep the light of faith burning

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brightly in their souls, if they would preserve untarnished, the purity of heart to which our Lord attaches the promise of the beatific vision, what better means can they adopt than to enroll themselves under the standard of the Immaculate? Of her it was foretold that she should crush the serpent's head; under her especial care and protection then, by the faithful use of the means of grace offered by the Sodality, they may hope to be made strong with the strength of God, to overcome the enemies of their souls, to practise the virtues that adorn a truly Christian life, to win the crown promised to those who have been faithful to the end.

The Bona Mors.

As a memento of the month of St. Joseph, patron of a holy death, we have now in press a beautiful new Certificate of Membership in this Association.

On the front of the four-page leaflet is a half-tone reproduction of a very fine photograph, representing the death of St. Joseph. It is extremely artistic and devotional. We reproduce it by the kind permission of Mr. Franz Hanfstaengl, of 114 Fifth Avenue, New York, who has done so much in the interest of high art by his photographs and engravings of the best works of celebrated artists. It speaks well for the religious sense of the public that half of his sales are of religious subjects. The crude caricatures of pious subjects are out of date, and their place has been supplied by really artistic and devotion-inspiring pictures.

A Happy Death.

A director was lately called to see a young man who was said to be dying. When he entered the room there sat in an arm-chair a man prematurely aged. The quick breathing, the flushed cheek, the brilliant and enlarged pupil of the eye at once told the story. A strong, bass voice welcomed the priest whom he had desired to see, but who was known to him only by name.

"Father, I have a long story to tell you, let me do it in my own way, for I shall be better satisfied."

Of course the priest willingly acceded to so reasonable a

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request, and so the story was told: the story of many years of neglect; told with many a pause for breath, straightforward and honest, coming from his heart.

"Father, I have longed to do this for years, but somehow I could not muster up courage to do it. I have always kept the faith, though there were times when I was in danger of shipwrecking it by reading the books and magazines of the day, tinctured as they are with poison. But in spite of all my sin and waywardness I have always loved the Church. I believe I owe all this to the devotion I have always had for the Sacred Heart and the Immaculate Conception. Though careless in other respects, I have never lost sight of these two devotions. I am sure that I owe the grace of making this confession to them."

And when he had finished his confession and had received absolution, the wrinkles seemed to be smoothed away from his forehead, and a look of intense thankfulness and peace lit up his thin and haggard face. The priest then said:

"If God wills it, will you make the sacrifice of your life?"

"I suppose I will have to," he replied.

"Oh, no! that is what a stoic would say; a Christian must rise higher than that."

"Well, then, if God wills it, I will offer Him my life. It is hard though, not for myself, but for my mother. I have clung to life to support her."

"That's a noble motive, and the truth is, that in great measure you have undermined your health by the way in which you have worked. You have been burning the candle at both ends, working day and night. But your mother is so happy at your being reconciled to God, that she will willingly make the sacrifice."

He received the Last Sacrament with devotion. Three days later he was at the point of death. The priest entered; the prayers for the dying were being recited; he was apparently unconscious, his eyes closed, the mouth open, the breathing scarcely perceptible; the mother and the whole family in tears, the light of the Blessed Candle making the darkness visible. The mother said: "Here's you friend, the priest, don't you know him?"

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The eyes opened, and in a strong voice he answered: "Yes, I know him and I am glad to see him."

The family left the room while the priest inquired: "Are you at peace in your mind?"

"Yes, yes, perfectly."

"Then repeat the Act of Contrition." He obeyed. "Will you offer up your life? Say: 'Jesus, Mary, and Joseph, I give you my heart, my soul and my life.'"

And with those words on his lips, he once again closed his eyes.

"You have brought him back to life," cried the mother. But it was only to receive once more the last absolution and to renew the offering of his life. What an incitement is such a grace to cherish the devotion to the Sacred Heart and the Immaculate Conception!

THE CHORISTER'S STRATAGEM.

BY J. F. D.

THE evening shadows were fast falling and the deep peace of the twilight gloom filled the interior of a little parish church. Through the open window came the evening song of a robin, calling her mate to the nest, while the droning of myriads of insects made a pretty accompaniment to her solo.

Busily engaged up in the organ-loft putting away the hymn-books used by the choir in the service just finished, Paul Stanley was insensibly affected by the witching spell of the hour. Of a high-strung artistic temperament, Paul was the musical Director's favorite. With the lad music was a passion, and many an hour had master and pupil spent together discussing some work of one or another of the great composers.

To-night, however, Paul was left alone. Seated before the open book-case, clad in his cassock and cotta, he made a picture which would delight the heart of a painter. Turning over sheet after sheet of music, he finally selected one which seemed to absorb him entirely; a rapt look came over his

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face and his eyes took on an unwonted glow. It was a little hymn which Paul had often sung at Benediction, a touching tribute to the Sacred Heart, and a fitting expression of the special devotion he had ever cherished towards our Lord in the Sacrament of love divine. Rapt in his own thoughts he paid no heed to the passing moments, until his head fell upon his breast and he was fast asleep.

Night settled down and still the boy slept on. Suddenly he started and awoke. Dazed for a moment, he failed to realize his situation; then memory re-asserted itself and he knew that he had been locked in the church alone. But no thought of fear entered his mind, for in the silent darkness twinkled the sanctuary lamp. He did not feel alone; for to him the Presence was as real as though the veil were drawn aside and our Lord stood beside him in mortal form.

Instinctively he knelt in prayer, when suddenly a sound broke the solemn stillness. Surely it was the footfall of some one moving about in the church below. Peering into the darkness, Paul discerned the figure of a man stealing with stealthy tread up the aisle. On moved the crouching form to the very sanctuary rail. Will he stop there? No! he has entered the sanctuary and passed up the steps to the altar.

In a moment the lad divined the terrible truth; the intruder was about to rifle the tabernacle of its sacred vessels. What shall he do? This dreadful sacrilege must be averted. A cry trembles upon his lips, but dies away unuttered. He is only a boy and it were idle to cope with a grown man, bent on robbery, and in all probability armed.

An inspiration comes to him, he will yet save his Lord from the hands of this miscreant. With a single bound he has reached the organ, and seating himself before it he places his feet firmly upon the pedals which operate the bellows. Then out upon the startled air floats a long low wail from the instrument like the plaintive cry of a breaking heart, and mingling with the music, the sweet clear soprano voice.

With his whole soul in his effort, Paul sings the beautiful hymn he loves, the words of which, following him into

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dreamland, now are recalled to his mind with strange clearness. Full of wondrous pathos and tender entreaty, they tell the story of the yearning for the souls of men which fills the Sacred Heart, the grief too of that Heart because of sin, and the sweet promise of pardon and peace to the repentant sinner.

In wild alarm the robber turns to flee. Then awe at what appears supernatural intervention arrests him in his mad flight. Pausing he feels compelled to listen. Is it his overwrought fancy, or does the voice come from the very tabernacle he would have violated? What memories each pleading word awakens; the faith of other days almost obliterated by years of sin and crime now bursts their bonds asunder and springs up into a living flame.

Under the spell of a great revulsion of feelings he seems to see before him the Man of Sorrows. Shorn of every vestige of power and majesty, Jesus appears to stand, even as ages ago He stood, in the court of Pilate, before the cruel rabble thirsting for His blood. There is no menace in His eye nor evidence of displeasure, only pity and Divine compassion.

Softly, lingeringly dies away the last sweet note of music, and now there is no other sound to mar the awful hush which has fallen upon the place, save the great choking sobs which rack the strong frame of the man, as he totters down the aisle and out into the night.

Coming in the early dawn to open the church, the sacristan found the door ajar. Filled with alarm he hastened to make an inspection of the interior. Upon the aisle and sanctuary carpet he saw the imprints of muddy boots, and stretched across the keyboard of the organ lay the unconscious form of the sleeping chorister, who had guarded his Lord from desecration, and had called to repentance the criminal in the very act of committing the most heinous sacrilege.

There are souls in the world who have the gift of finding joy everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Father Faber.*

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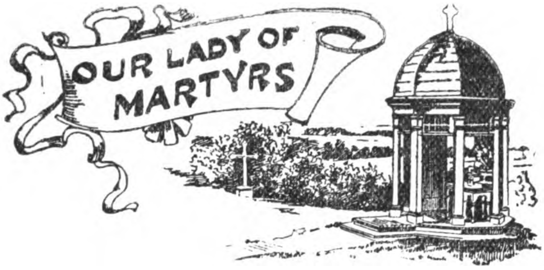

NEWS OF THE SHRINE.

March has always been a month of favors for clients of the Shrine at Auriesville. It may be that prayers to Our Lady of Martyrs, like all prayers, are redoubled during this month which falls in a season of fasting and prayer. May it not be also that the intercession of the saintly Brebeuf and Lalemant, whose heroic deaths are commemorated on the 16th and 17th of March, has a great deal to do with the special proofs of the power of the intercession of Father Jogues, with whose process of beatification their own is so closely associated?

Within three days of the anniversaries of their deaths, we received as many letters apprising us of a project to build a house for the accommodation of the Fathers who may need to stay for a while at the Shrine; of a plan for a hospice or shelter for the many pilgrims, who every summer visit Auriesville and remain some days near the holy place; and last of all, of a proposal to erect at Auriesville a building for a religious community whose institute, though not unknown, would be entirely new to this country.

As yet these are but manifestations of a profound and ever deepening interest in the Shrine and in the cause of the Martyrs. Let us pray that we may see the speedy realization of these enterprises.

The Martyrs of Auriesville have been making their powerful intercession with God known lately in many instances. The following one is vouched for by a League Director.

A doctor called on him with an urgent request to attend one

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of his patients, whom he pronounced hopelessly ill and in danger of death from convulsions, and said the case admitted of no delay. The Father being unable to go himself, another priest went at once and administered the Last Sacraments. So alarmed were the family of the sick man that they despatched the second messenger to hasten the coming of the priest.

The next day the director visited the patient and found him lying half unconscious, unwilling or unable to take any nourishment. He scarcely spoke to or noticed the priest of whom he was very fond. The latter had brought a piece of the rock at Auriesville and said to the sick man: "You have great faith; drink this water in which I have put a particle of rock and ask the Martyrs to pray for and help you."

He took a long swallow of the water and invoked the Martyrs. A change for the better at once set in. He was soon out of danger and is now convalescing. As he is the father of six children, the sparing of his life is a great cause for thankfulness.

He wishes to make the acknowledgment, as he promised it.

FROM LOURDES.

LOURDES is not like any other place in the world; it has sprung up in a short time from a mountain hamlet to a great city: for a few months of each year *it is* a great city without the accommodations of modern cities to give to its visitors. Many are unwilling to accept this natural state of things; they exact, or try to exact, all the modern improvements and conveniences and because the prices are high they naturally and pardonably (?) want what they consider the worth oftheir money. But this will not do for Lourdes in great pilgrimage days; people must expect to pay dear for the good things of this world, and dearer still for the blessings that are to be *bought* by sacrifice of ease, comfort, and even the *necessaries* of life. They are to be bought—these heavenly gifts—not given away to those who fain would sit or kneel comfortably either outside or inside the grotto, crypt,

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or basilica. All must willingly share the crowding, the heat, the dust and the terrible fatigue. If they do so gladly, their reward will be very great.

But how insignificant are these privations, in comparison with the privation that we see around us, so patiently borne by the sick who have been transported hither at such cost of money and suffering; and the suffering is not confined to the afflicted themselves, but is patiently shared, nobly and generously, by those who bring them, and even carry them in their arms. This sight fills my soul with admiration, love and gratitude: with admiration for those priests and faithful who make no scruple to lift with ungloved hands these appalling forms, falling to pieces before their eyes; rotting flesh smelling of worse than worms and earth, that has to be plunged into the healing water by kind hands and lifted out again, and borne back to the poor pallet. Fill in the picture and be grateful to God who has created such hearts, and love them; for their example is Christ-like, and gratitude is the least we can give them for it.

One or two cases passed through my hands that I can never forget. A gentle looking elderly woman came to us to be let down into the water; her face was worn—what her disease was I did not learn, but the ordeal of the cold water was terrible for her, and yet she prayed aloud, fervently: "Lord, *heal the others!* dear Lord, heal the others." The piscinas are now comfortable bathing-rooms, the bath is hidden by a curtain, that can be withdrawn at either side, or wholly withdrawn when litters have to be brought to the edge of the steps that lead down to the water. The outer rooms were as full as they could be, with sick waiting their turn all the days of the national pilgrimage. All who came saw their companions who passed in before them, for in the outer rooms they had to be undressed and prepared for the bath, by the kind ladies who waited there for that purpose. Bandages had to be removed when possible; some had to be bathed with their bandages on, and the coverings of wadding that bound their wounds and sores—cancerous for the most.

While helping to plunge these poor creatures, twice we witnessed a sight that was worthy of St. Elizabeth of Hun-

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gary. The first time I saw it it almost overcame me. A fine looking woman after being plunged, stooped down and drank of the bath-water, praying the while that our Lady would heal the sick. She had no external illness herself. The Sisters of the Assumption, who were also helping to bathe that morning, looked at each other; indeed, we all exchanged glances of horror and reverence for that woman who could so well imitate the early saints. She had a companion, though she perhaps did not know it; for another day, another woman did the same to obtain her own cure. Are not these examples of faith for those delicate beings who will not touch willingly a speck of dust with the tips of their fingers? All men would be brothers, loving brothers, if human kindness could reach a point like this.

It was said of these women that what they did was useless and dirty. Oh, no, it was neither. For looking upon them were some abject creatures whose physical torture had endured for years, and would, perhaps, endure still for other long years, and it was passing sweet to them to see that woman's love for them, shown in an act that few could imitate, only because they knew not how; while she, God bless her, had learned that Divine secret. Only fancy a woman like that going among the sick.

Before the next PILGRIM appears we shall close the drawing for the model of the new statue for Auriesville. May 1st is the day set for the drawing itself; and, if possible, we shall announce the name of the fortunate winner of this model in our June PILGRIM. All who hold books should return them to us at once. Of course it is clear that no name shall be entered in this drawing unless it be recorded in a book properly filled and returned by those in charge of books.

CONTRIBUTIONS TO THE SHRINE.

Mrs. M. C., Somerville, Mass., for the crown	$2 00
Mrs. M. S. W., Florence, Italy,	2 00
M. L., Phila., Pa.	1 00
C. J. W., Altoona, Pa.	1 00
A. D., Chicago, Ill.	5 00
Mrs M. O'K., Topeka, Kans.	5 00
M. L. S. H., Buffalo, N. Y., for two intentions	5 00
"Anon." Frankfort, Ky.	$5 00
J.McC.,Sheldon, Iowa, for the statue, in thanksgiving	1 00
Mrs. T., Baltimore, Md.	5 00
V. Z., Milwaukee, Wis. for the statue	1 00
P. G., Parsons, Pa., for two intentions	25 00
M. W., Winchester, Mass.	1 00

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ALONE.

By Ambrose Beaven.

HAST thou e'er felt thyself to be alone,
Seeing no face, feeling no presence near;
No friendly smile, no cheering voice to hear;
Only one aching heart, and that thine own?
Hast counted weary hours, or heard the tone
From some far belfry wafted to the ear,
Wind-toss'd and quiv'ring as in mortal fear,
Swelling and dying with a feeble moan?

Go thou, whose heart has known this bitter pain,
To Him, who in His mighty love doth deign
With us to dwell; love's captive—Him thou'lt find
Lone and neglected—aye, but ever kind;
And gentle the reproach He speaks to thee:
"In prison, and ye did not visit Me."

POINTS FOR THE COUNCIL.

The First Friday in May will be the commemoration of the Finding of the Holy Cross. Between devotion to the Sacred Heart and the veneration of the Holy Cross there is a very close connection. The Cross symbolizes the Passion; the Heart manifests the love of Christ for men. Although the Cross was for ages the chief symbol of our Lord, as it will be His sign on judgment day, the past few centuries have brought the symbol of His love into universal prominence, to make men understand that He can justly ask them to suffer for love of Him, since He suffered for love of them.

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St. Monica and St. Gregory are the Promoters' Patrons for May. One is a splendid example of prayer; the other, the great Pontiff whose life by itself justifies our attachment to the Holy See. It is very useful to know something about him now-a-days when certain men seem to be more jealous than ever of Catholic devotion to the Sovereign Pontiff. If the multitudes and their rulers are but half sincere in their clamor for reform, they cannot ignore the example of one who compelled the great ones of the earth in his day to treat their subjects justly and humanely. A few hours devoted to the study of such careers as his and of his numerous worthy successors, would be an excellent means for Promoters of practising that intelligent devotion to the interests of Christ and of the Church which they are supposed to have acquired so thoroughly as to be able to impart it to their Associates.

May is a month for Promoters' Receptions. The candidates received last December or early in January ought now to be fully tried in their various duties and worthy of the honor of their Cross and Diploma with the many indulgences and privileges attached to them. There is no need of reminding either Directors or Promoters that exceptions to the rule of a six months' trial are usually the source of a great loss in the spirit and character of our work. Whenever our advice is asked in this matter we assent to such exceptions only in the case of priests, of religious, and of those laymen who have virtually been doing the work of Promoter before becoming formally candidates for that office. It is easy to build up lists of Promoters, but nothing is so disastrous to the work as to receive them after a hasty-pudding preparation. Numbers help to keep up enthusiasm; but enthusiasm is fanaticism, unless it is created and sustained by zeal well trained and matured.

May is a season for changing domiciles. Even those who remain in the city the year round are apt to grow restless in May and leave one abode to take up in another. All this is done usually amid much hurry and some confusion.

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Of course, it cannot be expected that as soon as a new lease is signed, or a new apartment engaged, the first thought will be to send word to the *Messenger* office bidding the Director to note the change of address. Much less can it be hoped that nomad Promoters will at once notify their Associates or *vice versa*. And still it would be very easy to do both these things, and it would be most helpful to the entire work; and nothing would be lost by the slightest attention to these points. It may seem trivial; nothing is trivial that can help another in his devotion to Christ.

What is the result thus far of our suggestion to Promoters to take up the work of Easter Communions among Associates, and even among those who do not belong to the League? We are receiving letters of thanksgiving every day about souls returning to the Sacraments after two, five, ten, twenty years absence from them, and, in some cases, even from the Church. There is still time, and May is a beautiful month for this work of inducing every delinquent Catholic to give this unequivocal proof of adherence to the true faith. Some Associates may not have taken up the 3d Degree; no Associate can refuse this Easter Communion, and Promoters should not rest content until every member of their Bands shall have complied with this great duty.

EFFECTS OF A STORY.

"IN the Good Shepherd Convent, Limerick," says the Irish *Messenger*, "a little story from one of the back MESSENGERS was read to our penitents last March. It was entitled 'Please buy Me,' and gave a tearful account of the cruel fate of poor black children of the desert, who were sold into slavery. No sooner did they hear of their sad condition than many of them grasped at the idea of trying to do something to alleviate their lot. They were promised pennies on the spot, if they would only earn them by small bits of extra sewing. This necessarily involved a sacrifice which still further enhanced their little offerings. Many of

them had their days already filled with constant work, and could but ill afford their scant free moments to this zealous cause, especially when they felt tired and weary. Then others, a smaller number, had *pennies' worth* which they could renounce. This was a small luxury, barely tolerated in a few, who from long habit, failing sight, or other such excuses, pleaded a necessity for taking an *occasional pinch of snuff.* To some this may seem a small sacrifice; but how often have they been heard to say in reply to our objection to its use: 'We'd rather have that *pinch* than the best breakfast we ever got. It is more to us than a Christmas dinner.' Could they, would they give it up? After ten, twenty, and for some thirty years' harmless indulgence, could they do without it now? and without other substitute than trust in the Sacred Heart to enable them for evermore—for it is their Heroic Offering—to do without it? Habitual snuff-takers only can estimate the greatness of the privation. Ask them about it; their testimony is worth having.

Such were the important questions at issue when the April *Messenger* came. The 'Suggestions' decided them. They were a direct appeal from the Sacred Heart. Yes! they would make the sacrifice, and their few pennies would help, at least, to contribute toward the support of *a new priest for the African Mission.*

Ever since, one small snuff-box after another has been emptied, put aside, or placed upon the mistress's table to be refilled no more. And if we may reflect, for lack of the more precious perfume profusely poured out upon our Blessed Saviour's feet by their holy prototype, St. Mary Magdalen, our poor children could only empty these tiny boxes before Him, who will say that her gifts, though more costly, were more pleasing in His sight than the lesser but no less generous offering of our penitents of to-day?

You will now find enclosed the sum of £3 towards the African Mission, contributed under these circumstances by our poor penitents. One pound is the separate gift of one poor penitent, who so disposes of this small allowance made to her by her friends from time to time. In return she begs the prayers of all the Associates to obtain a long and

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anxiously sought favor from the Sacred Heart which, if happily granted, she will most gratefully thank them for in the *Messenger.*"

[Who could refuse to pray for these heroic souls that the Good Shepherd may bless their smarting sacrifice with choicest blessings, and especially with that of perseverance. . . . Oh! that many of those who indulge in the *luxury of drink* would copy their noble example and give the money thus daily saved to the building up of the infant Church in Africa.—ED.]—*The Irish Messenger.*

PATRONS OF THE MONTH.

The first patron for the month is St. Athanasius (2d). His name will always be held in veneration by all who love our Lord, for he strenuously defended the Divinity of Christ against the attacks of the arch-heretic, Arius and his followers for forty-six years. He resisted the opposition of four Roman Emperors and was banished five times. He is ranked among the Doctors of the Church.

St. Monica (4th) is a model wife and mother. By her prayers, her tears, and holiness of life, she gained the conversion of her pagan husband Patritius, and of her wayward son Augustine. A wonderful example "that we ought always to pray and not to faint."

A feast of St. John is kept on this (6th) day for the martyrdom he underwent without, however, losing his life. He was carried a prisoner from Ephesus to Rome in the year 95. He was cruelly scourged and then cast into a caldron of boiling oil before the Latin Gate. Instead of killing him it rejuvenated him. He was then exiled to the Island of Patmos, where he wrote his Revelations called the Apocalypse.

St. Michael the Archangel, is commemorated on this (8th) day, when he appeared on Mount Gargano, in Apulia, in the time of Pope Gelasius I., to designate a place for a temple in which God should be worshipped and His holy angels honored. The feast is called the apparition of St. Michael.

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St. Gregory (9th) called the Theologian, because of his exact knowledge and championship of the Faith, was the chosen friend of St. Basil. He was Bishop of Nazianzum, and then Archbishop of Constantinople, where he strenuously labored. "Our enemies," he said, "show in their conduct what their master has taught them. Let us show in ours what we have learned at the feet of Jesus."

St. Francis de Hieronymo (11th) from his youth was remarkable for innocence and virtues. When ordained he was known as "the holy priest." He entered the Society of Jesus and became the Apostle of Naples. He devoted himself to prisoners, galley-slaves, soldiers and sinners of every class. God frequently confirmed the preaching of His servant by miracles.

St. Anselm (13th) has many titles to our love. Famous for his devotion to our Blessed Lady, he was the first to establish the Feast of the Immaculate Conception in the West. A Doctor of the Church, he has left writings full of learning and unction. He successfully resisted the usurpations of two Kings of England, William Rufus and Henry I. against the rights of the See of Peter.

St. Simon Stock, an Englishman (16th) is so called from his living for twenty years in penance and prayer in the hollow trunk of a tree. He joined the Carmelite friars and became prior-general of the Order. Our Lady appeared to him and gave him the scapular, promising her protection to all who should wear it.

St. Winand or Venantius (18th) shows us a marvellous example of fortitude. At the age of fifteen he proclaimed the true Faith publicly and made many conversions. For this he was subjected to a series of horrible torments, any one of which would have ended his life, had it not been miraculously sustained. He was scourged, burned with torches, hanging head downwards, suffocated with smoke, his teeth broken, thrown into a sewer, exposed to the irons, dragged over thorns and sharp stones, and finally beheaded.

St. John Nepomucen (22d) was a martyr for the inviolable secret of confession. When his shrine was opened, 330 years after his death, the flesh had disappeared and only his

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tongue remained incorrupt. He was the victim of King Wenceslas' unfounded jealousy, because he refused to reveal the confessions of the saintly Queen.

St. Gregory VII. (25th) was one of the greatest of Roman Pontiffs. He called upon all Bishops and Priests to resist every way the unjust claims of Princes to the inalienable rights of the Church. He brought the Emperor, Henry IV. of Germany to sue for absolution at Canossa. The great Pope, however, died in exile, because, as he said: "I have loved justice and hated iniquity."

St. Philip Neri (26th) is one of the gentlest and most lovable of saints. He wished all to serve God, like the first Christians, in gladness of heart. He was the founder of the Oratorians, and used to say: "I will have no scruples or melancholy in my house." He was called the Apostle of Rome.

St. Mary Magdalen de Pazzi (27th) was a Carmelite nun. Out of love for Christ and for souls she took the motto: "To suffer or die." She was so filled with the love of God that her Religious Sisters called her "the mother of Charity," and "the Charity of the Monastery." Her body is incorrupt.

St. Augustine (28th) was a Roman monk, and was sent by Gregory the Great as the Apostle of England. He converted King Ethelbert and his people. He set up his See at Canterbury. The faith spread far and wide. He is a standing witness of the devotion of the true Church in England to the Holy See.

St. Angela de Merici (31st) is an example of never giving up a project for the glory of God when once it is conceived. She began as a member of the Third Order of St. Francis and prepared for her mission by severe penances. But she had to practise patience. Forty years passed before she was able to found the Order of St. Ursula, devoted to education. Her children in religion all over the world are her living monument.

Acknowledgment is made of the following contributions:

For the Jamaica Mission, Father Rapp, S.J.

A. L., Detroit, Mich., . . . $1 00

A Friend of the Sacred Heart, Meadville, Pa, ... 5 00

For the most needy mission.

C. V., Lowell, Mass, stipend, 1 00

H. O'D, Sarnia, Canada, . $1 00

C. T., per H. O'D., Sarnia, Can. 1 00

J., Milwaukee, Wis., . . . 1 00

For Father Baumal, S.J., Madura Mission.

T. M., Wilkes Barre, Pa, . 1 00

M. L, Phila., Pa, ... 2 00

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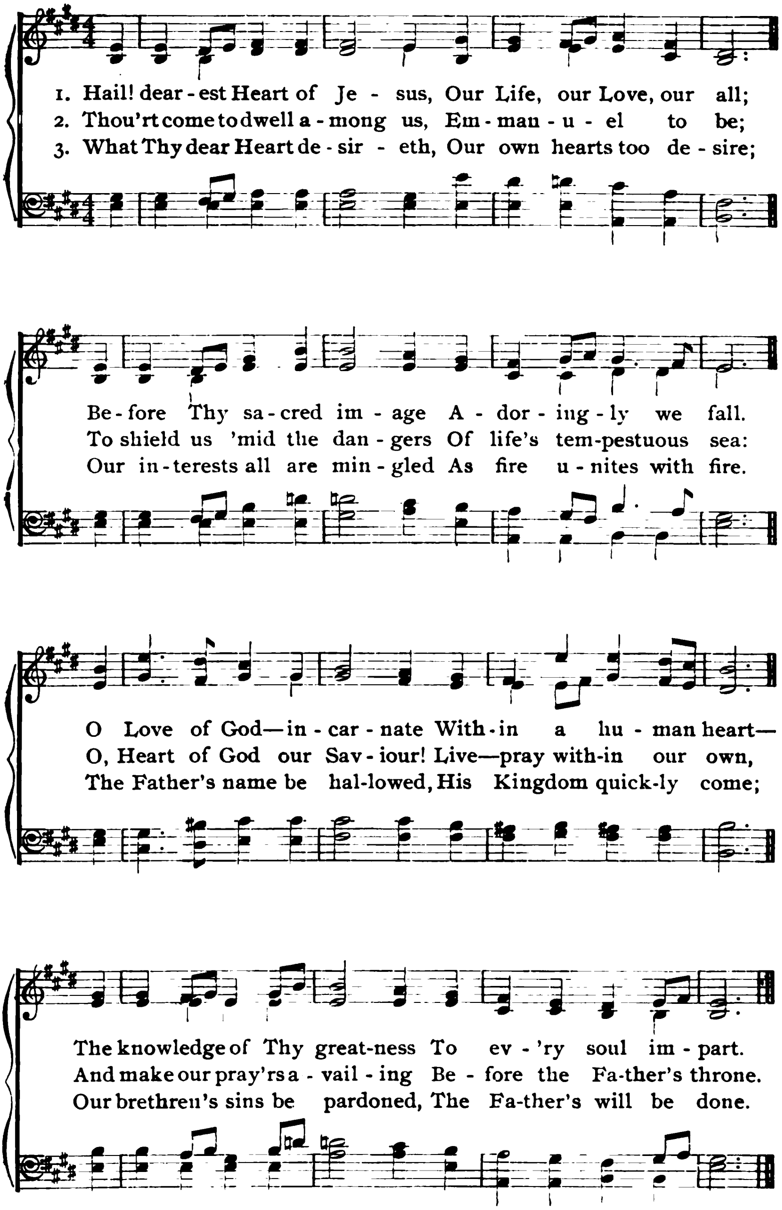
Hail! Dearest Heart of Jesus.



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A YEAR'S RETROSPECT.

REVEREND AND DEAR FATHER:

A review of the year gone by, so far as the interests of the Sacred Heart are concerned, is of some use. It will show the gratitude of our Centre to the Sacred Heart for all the good gifts that have been ours, this Jubilee Year. It will tell our old Promoters, separated from us by the call of duty or of religion, and scattered like missionaries over the world, that the work of the Gesù Centre, Philadelphia, still goes on.

It is now three years since a report was sent in to the Head Centre. We will pass over two years of that time and confine ourselves to the year '94—the Jubilee Year. Just previous to this, in November '93, our Director, Rev. James Fagan, S.J., called a few of the Promoters together in order to devise better methods of caring for our many Associates Various plans were discussed and a general outline suggested, but before there was time to carry anything into operation, he was called away to another field of work, and it was left to another to develop and carry out his plans. Calling a meeting of the Promoters he spoke of the magnitude of the League work in general and of the Gesù Centre in particular, and of the necessity of providing not only for the continuance of its past activity, but for its still greater growth in the future. As this could not be accomplished with certainty, while the responsibility of the work rested in the hands of a few, it was decided that a Council be formed of Promoters, whose time and ability fitted them for the work, each one to have charge of a certain number of Promoters The division was alphabetical, not that we cared for such a lifeless classification, but because it was the simplest way of making such a radical change in so flourishing and active a Centre. Besides the letter division, a Patron Saint, corresponding as far as possible in name, to the letters (as for instance, S.T., St. Teresa), was assigned to each section The alphabetical division is only for Promoters who have received their Diplomas and Crosses. The candidates are kept separate under the patronage of St. John—the Disciple whom the Sacred Heart loved. As soon as they are received they go to their respective letters. This new system of work has facilitated the distribution of supplies, has insured proper reports and proper attendance to Associates, and has brought the Promoters, through the Council, in direct touch with the Director.

On the first Sunday of each month, the Rev. Director with the sixteen special Promoters meet in Council. As far as possible, everything that is to be proposed at the General Meeting on the 3d Sunday is discussed at these Councils—the state of the Centre, delinquent Promoters, reports, music, attendance at services, etc. Intention Lists, Communions of Reparation, the Holy Hour, special celebrations, charitable works to be set in motion, new projects for the betterment of the Centre, and the whole range of League work may come up for discussion

On the 3d Sunday of the month is the general meeting of Promoters in the School Hall. Each special Promoter is at his or her respective post (designated by letter and the Patron Saint), ready to receive reports and to deal out supplies The Rev. Director opens the meeting with prayer, as prescribed by the Hand-book, after which the report of the last month's work is read, intentions recommended, and all sorts of necessary notifications made. The PILGRIM'S "Points for the Council" are taken up and developed suitably to the time, season and needs of the Promoters. The General Intention is explained and the meeting closes with prayers for petitions recommended, and for the relief of the Holy Souls. A statue of Jesus Pleading, with lights on the stage, and sometimes the singing of a part of the choral service adds to the religious character of the meetings This choral service, now so important a part of our regular Friday evening service was under the special charge of Rev. Father Walsh, S.J., who spared neither himself nor his time training the Promoters, conducting every rehearsal and doing all in his power to make it a success. The weekly rehearsals are still kept up under our present Director, Rev. Peter Cassidy, S.J., and the service, familiar to all, is a feature of our regular League devotions.

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The opening of the New Year was marked by the privilege granted by His Grace, our Most Rev. Archbishop, of several hours' exposition on every First Friday. The Promoters were grateful, but were not satisfied until they had secured this favor for the entire day. To obtain this privilege they set to work to gather as many persons as they could, who would promise at least one-half hour's adoration. Their efforts were rewarded by success, and the Guard of the Blessed Sacrament, composed of members who have pledged themselves to be at their post of love and reparation at a certain hour on every First Friday, has become a fact, and through the kindness of our Archbishop, all-day Exposition is ours. To show their gratitude to His Grace, our Promoters sent him, through our Rev. Director, a spiritual bouquet of 10,000 Holy Communions, 25,000 rosaries, and 50,000 visits to the Blessed Sacrament; stations of the Cross and extras not counted.

Our Jubilee Year has been rich in extra services, in all of which our League took a prominent part. The first in order was a Triduum in honor of the beatification of the Salsette Martyrs; the next was the Novena of Grace to St. Francis Xavier; the third a Triduum in honor of the beatification of B. A. Baldinucci; the fourth a Triduum of thanksgiving for the success of the June celebration; the fifth a Triduum in honor of B. Margaret Mary, and the sixth a second Novena of Grace to St. Francis Xavier, closing the Jubilee Year with his Feast, December 3rd.

The opening celebration of the Jubilee Year took place June 1st, the Feast of the Sacred Heart, when His Grace, Archbishop Ryan, pontificated at the Mass. The Rev. Father Provincial Wm. O'B. Pardow, S.J., preached from the text which first inspired Father Gautrelet. In the evening between eight and nine hundred Promoters met in the School Hall in order to walk in a body to the Church. The men Promoters led the procession, next came the candidates who were to be received, ninety-five in all; then the women Promoters, under the patronage of their particular Patron Saints. Ten beautiful banners made by one of our most earnest women Promoters were displayed for the first time on this Feast, and carried in procession The banners are worth a description, but as we have already made this report too lengthy, we must pass them by with but a word On one side of each banner was the picture of some patron saint, and on the reverse side was the figure of some emblem, seal or device of the Sacred Heart in use before Bl. Margaret Mary or introduced by her. The sermon was preached by the Rev. Central-Director. The candidates received their Diplomas and Crosses from Rev. H. L. Gache, S.J., one of Father Gautrelet's first Associates. Solemn Benediction was given, and the service closed by the entire congregation and League chorus singing "Holy God, we Praise Thy Name"

The closing services of the Jubilee year on December 3rd, the fiftieth anniversary of the Apostleship, were preceded by a Novena to St. Francis Xavier; Solemn High Mass was sung on the morning of the Feast, followed by all-day Exposition of the Blessed Sacrament. In the evening, solemn Reception of sixty-five candidates, and a sermon by one too well known in League work, and too long identified with the Gesù for comment—our old Director, Rev. F. X. Brady, S.J. The musical programme was the same as in June.

Our Associates and Promoters having taken upon themselves the defence of the interests of the Sacred Heart, are wide-awake and ready for every call and suggestion made to them, as they know that the chief interest of our Lord is the glorification of His Father by the salvation of souls. The appeal in the cause of Temperance came with special force. Last November we had our first Reception of Temperance League Promoters. The evening service on the second Friday of each month is exclusively for the cause of Temperance; even the collection is devoted to the relief of those who are the innocent victims of the intemperance of others. Our Rector, Rev. P. J. Dooley, S.J., always conducts these exercises.

Besides the temperance work, the regular Communions of Reparation, weekly and monthly, the nine First Fridays made in honor of the Jubilee year, the extra Easter Communion given for those who neglect their duty,

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the crusade for the Holy Souls in November, when extra communions, etc., are gathered for this purpose, our Promoters take active leading parts in Tabernacle work, making vestments for far-away missions, as well as caring for the many altars in the Gesù; in a Dorcas society, working in conjunction with the St. Vincent de Paul branch; in instruction, which includes Sunday-school work, a flourishing sewing school, and a looking after the needs of converts; in Samaritan work, visiting, reading to and brightening up the sick poor; in the employment branch, whose aim it is to bring the employer and the unemployed together, and last, but not least, a reading circle, "The Loyola," organized for self-improvement, and following the course of study prescribed by the Catholic summer school.

At the present writing we cannot give our statistics, but we will send them later. We have nine hundred and sixty-five active Promoters. This does not include our transfers to other parishes, our vocations to the religious life, nor those who have passed to their reward.

Have we been boasting? Perhaps it looks like it. If so, such a thought is foreign to the intention of this Report. We have simply looked backwards for one year and have told of the noticeably good things done by our people—we have not gone beyond what we saw—we dare not touch on the inner life of a good Promoter, nor on the silent influence of one who is striving to know and understand the Master's designs and methods and so further His Kingdom on earth. These things are hidden and known only to the Sacred Heart. We have emphasized a point which we see verified every day, and which needs no emphasis; it is this: Wherever the League of the Sacred Heart is understood and its spirit deep in the hearts of all, then every other good work flourishes. Instead of being a hindrance to other societies, it is a stimulus and a help. Truly there is a magic in the devotion to the Sacred Heart!

NEWS FROM LOCAL CENTRES.

——A zealous Promoter writes from the Cathedral Centre, Pittsburg, Pa.: "We have had eight hundred members enrolled since last November. Our Local Director, who is very much interested in the work of the League, now distributes five Decade sets every month to Bands of men. This work is growing and we hope to have a first-class Centre here."

——Another writes from Mt. Angel, Ore., "the Holy League, introduced here only a few months ago, is spreading fast. A number of men are getting into the way of coming to Communion on the First Fridays and of attending church regularly."

——At Manistique, Mich., on the second Sunday of December, the League had a High Mass and Consecration of Promoters. There was a large attendance of the faithful and the ceremonial was carried out with all solemnity. The Promoters have been working faithfully and the fruits of their zeal are very satisfactory.

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——In Jefferson City, Mo., the growth of the Centre is slow but steady, and the spirit good. Promoters' Councils are held regularly on the third Sunday of the month. High Mass and Benediction every First Friday, and the number of Communions of Reparation increasing.

——In Adams, Mass., the League is growing wonderfully; much interest and fervor are displayed by the Promoters. The Centre was established this year and already it has more than 900 Associates.

——In St. Patrick's Centre, Eau Claire, Wis., "the Apostleship is growing very rapidly and doing much good. More than 600 members have been enrolled, and still it has not yet reached its first anniversary. It is wonderful how attached the lumbermen become to the League, each one carrying his little card with him into the wilds of the northern lumber camps, as a reminder to send up their Morning Offering in the midst of the pine forest."

——In St. Rose's Centre, San Francisco, Cal., on the first Sunday of February, Crosses and Diplomas were conferred on the new Promoters. There are now fifty-two Promoters whose zeal and activity promises soon to double the number. The League is doing wonders for the spiritual life of the parish. The ceremony of the Reception was very imposing and was arranged and carried out with much taste and fervor.

——A Promoter writes from the Christian Brothers' College, Memphis, Tenn: "The First Friday is always appropriately celebrated here. The students hear an instruction which is followed by Benediction of the Blessed Sacrament. Twenty-four new Associates lately received the Badge. With very few exceptions the boys received Communion monthly. Some of them, if they cannot make the Communion of Reparation on the day assigned for the General Communion, get some member of their family to make up for them. In this way the family may be reached through the children. The recital of the Rosary by the families, in common, may possibly be brought about by the children also."

A Devoted Director.

The Rev. Edward A. Quinn, Director of the League in the Immaculate Conception Church, East Fourteenth Street, New York, departed this life piously, Sunday, March 24. During the year and a half of his directorship, the League in that Centre advanced not only in numbers, but also in the spirit and zeal and of piety which should mark its every Associate. Regular meetings, personal attention to the Promoters'

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Council, careful instructions, and a sincere devotion to the Sacred Heart on his own part, soon brought about a renewal of spirit among the old Associates, an increase of at least 2,000 in the register of members, crowded meetings, and a great interest and activity in many works of zeal and piety. It was his very laudable purpose to receive Promoters only from his own parish. He insisted that Promoters living within the parish should work among their own; that there was plenty of work for them there, and that if their zeal was inspired by true charity, it should begin at home.

On his part he spared no effort to make the parish League organization as attractive and as vigorous as any other in the city. He often spoke of his ambition in this regard, but never boasted of his success. Of this his reverend rector and fellow priests speak with all praise for his untiring labors in this and other works, labors which had much to do, no doubt, with his early death. At his requiem and funeral the Promoters of that Centre paid him a fervent tribute of their respect—May their prayers, like his own generous labors, hasten his reward.—R. I. P.

OBITUARY.

We recommend to the prayers of our Associates the souls of Rev. J. N. Reinbolt, St. Mary's Convent, Dayton, Ohio; Sister Mary Benedicta, Oakland, Cal.; Sister Mary Gertrude Magee, Visitation Convent, Cabanne Place, St. Louis, Mo.; Peter Blake, Catharine Moffitt, and Mary Donahue, St. Mary's Centre, Boston, Mass.; Anna H. Bradley, Norristown, Pa.; Catharine McLoughlin, Nativity Centre, Brooklyn, N. Y.; Alice Ainsley, Ottawa, Ill.; Mrs. Mary Mitchell, Morganfield, Ky.; Anna Schiling, of St. Peter's Centre, and Mary M. Quinn, of the Gesù Centre, Philadelphia, Pa.; Miss Kate Trout, of St. Peter's Centre, Reading, Pa.; Mrs. C. DeSan Boswell, New Orleans, La.—*May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace!*

NOTE.—The PILGRIM has no editorial page, and fortunately it is not needed, particularly for the purpose of this note. In the February number the opening piece, entitled "Our Lady of Light," stated that the Sisters of Charity were the founders of the Shrine of that name. The writer of that piece and the real founders, the Sisters of Loretto, have called our attention to the error, and we gladly make this correction of it. The words of the hymn published in our April number were written by Miss Eleanor C. Donnelly, and it should have been credited to her name; the more so that it was published over her initials in the *Messenger* of July, 1875.—[EDITOR.

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GENERAL INTENTION FOR MAY, 1895.

Recommended by His Holiness with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Devotion to Mary, Mother of God and Mother of Men.

That Devotion to our Blessed Lady in some form should have been chosen by the Holy Father is only natural, and of all her titles none is so powerful to excite confidence and love as that of her Motherhood.

Her two-fold Motherhood is proposed to us. What a vast difference when we consider the terms of the relationship: Mother of God and Mother of men! The first is founded on her most sublime prerogative, that of giving her flesh and blood by the operation of the Holy Ghost to form the human body of the Second Person of the Blessed Trinity. Truly has she a right to this title, for when a man speaks of his mother, he means the mother of him who speaks, though the mother does not produce the soul, but only conduces to it by the forming and the fitting of the body to receive the life principle—the soul. Yet no one ever says: this is the mother of my body; but of me—the person speaking.

Thus did Mary co-operate to the forming of the body of Him, who in person is God the Son. So by right is she called the Mother of God.

In this maternity, Mary, the Spotless Virgin, had none of the sorrows of the daughters of Eve in child-bearing, but as Mother of men she brought them forth in bitter grief at the foot of the Cross.

The words of Christ, being the words of God, were effective, and brought to pass what they expressed. When the Divine Victim on the Cross said to Mary: "Woman, behold thy Son," He not merely pointed out and recommended St. John to her motherly interests, but He implanted in Mary's bosom the true relation of a Mother to her child.

Likewise, when He bade St. John: "Behold thy Mother," He put into the heart of the Disciple the love and dutiful relation of a son, who, accordingly, straightway took her to his own.

St. John at the Cross represents the race, and with him we all behold in Mary our Mother, and Mary has ever proved herself worthy of that title by her fond love and care. St. Paul, too, proclaims this, our relationship to Mary, when he says that Christ was not ashamed to call us brethren, not indeed, according to the flesh, but according to the spirit; if brethren of Christ, then Christ's Mother is our Mother. Let us then, in this her month, daily honor her and exult in the thought of St. Stanislas Kostka, that "the Mother of God is my Mother!"

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. JUNE, 1895. No. 6.

ABIDE WITH US.

ABIDE with us! Thy presence sweet and holy,
  Still let us feel, O fellow-Pilgrim fair!
All day we've journeyed; now our hospice lowly,
  We pray Thee share.

Thy voice full oft upon the way of danger,
  A joy unto our fainting spirits lent.
Abide with us! for day, O gentle Stranger,
  Is now far spent.

Abide with us! Soon will the night-winds carry
  Their chilling dews: go not Thou further on.
Beneath our roof, we humbly beg Thee, tarry
  Until the dawn.

'Twas thus of old, their Master undiscerning,
  The two disciples hard by Emmaus' gate,
Their hearts enamored in their bosoms burning,
  Did supplicate.

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O Friend Divine! so long my steps attending,
My fellow-Pilgrim o'er life's lonely way,
The evening comes, and low before Thee bending
Thus do I pray:

Abide with me! Life's ray is dimly sinking,
And sombre shades are falling thick and fast.
Dissolving death, each tie of earth unlinking,
Comes on at last.

Abide with me! The night is lone and dreary;
But safe with Thee, upon Thy bosom blest
I'll lean and trust: till, like a child a-weary,
I sink to rest.

St. Mary's, Vigo County, Indiana.

OUR LADY'S SHRINES.

IT is true that we have not many shrines of our Lady, in the United States, renowned for miracles and pilgrimages; though we have some that are ancient, at least as ancient as a Christian shrine can be in the new world, and of some of them accounts appear from time to time in our pages.

Happily this does not mean that there is any lack of devotion to our Blessed Lady among American Catholics. Indeed it is likely that there are few countries, if any, in which reverent love and heartfelt devotion to the Mother of God are more deeply rooted in the popular heart, more fervently and fruitfully practised, than in this favored land of which our Lady took possession when Christianity and civilization were first brought to America, across the ocean, in the caravel that bore her own blessed name, the *Santa Maria.*

Then to the territory of the United States "first the Spaniard brought it in his heart as his best treasure for a new life, his best memento of his own old fervent land,"

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wrote the chronicler of Devotion to the Blessed Virgin Mary in North America. "He planted it in the everglades of Florida, on the coasts of Alabama, and bore it with patient perseverance into Mexico, California, Texas, and even Oregon. Then the Frenchman, above all, the loyal and pious Breton, settled Acadia and carried the name and love of Mary through the wild red tribes, to the shores of Lake Superior," and when, in 1673, the Jesuit, Marquette, discovered and explored the "Father of Waters," the name he gave it was the "Immaculate Conception."

Everywhere those Catholic pioneers proclaimed the name and the devotion so dear to Catholic hearts, and left memorials of their faith in the names of the settlements, the chapels, stations, and missions by which they marked their onward course. And though Protestant England did its best to destroy the Catholic settlements and to banish the name of Mary from the land, yet it was an English colony that sailed up the Chesapeake and gave the name of Mary to the state they founded.

Thus our Blessed Lady took possession of the soil for her Divine Son and His Holy Church. The missionaries bore her standard westward from Maryland, and southward from Canada, to the Hudson and the Mohawk rivers, and to the far West. Then, after the Revolution, came the tide of emigration; came the Irishman with his unconquerable faith and his unfailing devotion to the Immaculate Mother whose loving patronage has been the safeguard of the faith and purity which have remained the distinguishing mark and the glory of that devoted race. From the banks of the Rhine came the sturdy, patiently-laborious German, with his memories of the innumerable shrines of Mary that lined the highways and dotted the hillsides of his native land, where painting and music and poetry have made her name and her image a loved and familiar object in every Catholic household.

Thus from North, South and East, the tide of Catholic devotion to Mary poured over the land, and in her own month of May, in 1846, the Fathers of the Plenary Council assembled in Baltimore, in the Land of Mary, solemnly

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elected as Patroness of the United States of America, the Blessed Virgin Mary conceived without sin.

Some of the shrines of Mary erected by these heralds of the faith, have either disappeared amid the many changes that sweep so rapidly over this busy land, or at best have kept only a local celebrity. But a glance at the map will show how numerous they were. Through all the land of the South-west, once held by Spain, the name and the titles of Mary abound; churches by the score are dedicated to the Mother of God. In the PILGRIM for February may be found the story of the sanctuary and pilgrimage of Our Lady of Light, which still remains; and great is the fame of the venerable sanctuary of Our Lady of Guadalupe, the Patroness of all New Spain; her shrines are frequent in all Texas, California, and New Mexico, and the pilgrimages still go on. The diocese of St. Augustine still includes, among its chapels, the old shrine of Our Lady of Milk, where a holy Franciscan Missionary was martyred in 1597. The *Messenger* for May contains an account of another shrine to which devout pilgrimages are made every year and oftener—Our Lady of Lourdes of San Juan.

In 1634, the Catholic colony of Lord Baltimore sailed up the Chesapeake, first called by Christian men, Saint Mary's Bay, and with them the devotion to the Blessed Virgin, expressed in the English language, entered the territory of the United States. St. Mary's City, on St. Mary's River, marks the spot where, on the Feast of the Annunciation of Blessed Mary, they offered the Holy Sacrifice and chanted our Lady's Litany in thanksgiving for their safe arrival. All through the old Catholic colony the name of Mary remains as a memorial of the devotion of these Christian settlers.

Scores of hallowed spots might be mentioned, where the missionaries taught the Indians to chant their Rosary and their Litanies in some rude chapel dedicated to Mary. Then in Pennsylvania there is still Our Lady of Loretto, founded by that holy priest, Prince Gallitzin; and in Indiana that splendid monument of devotion to Mary, Our Lady of the Lake; and hard by the grand cataract of which we are justly

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proud, is another of Mary's trophies, Our Lady of Angels. Closely connected with the early struggles of the American Church is Mt. St. Mary's, "the Mother of Bishops," with its rustic Grotto of our Lady, a name and a memory that have often stirred the heart of many a prelate, priest and layman whose hours of toilsome study were lightened by their consecration to the Seat of Wisdom as they knelt devoutly in that mountain shrine. Quite remarkable, too, is the vast number of churches dedicated under some title ot our Lady in every diocese in the land; and prominent among them all, is the glorious title of the patronal feast of the American Church, the Immaculate Conception.

The readers of the PILGRIM will remember the edifying details of pilgrimages to a Wisconsin shrine, St. Mary's Fountain, one of the old Jesuit missions in the Fox River Valley.[1] The township is still called Ste. Marie. Cures have been obtained there by the invocation of Mary Immaculate and the saintly Father Marquette, a relic of whom rests in the fountain blessed by him more than two centuries ago.

But the name most familiar to our readers is that of Our Lady of Martyrs, the shrine at Auriesville, on the "Hill of Prayer," in the lovely Mohawk valley, the spot consecrated by the martyrdom of Father Jogues and René Goupil. As the PILGRIM gives monthly reports of this shrine, it need only be recorded here that the pilgrimages have been growing steadily in frequency and in numbers, and that remarkable spiritual and temporal favors have been obtained by many who invoked with faith our Lady and the blessed martyrs. May this increase of prayer and faith bring to us, and that very soon, the favor of such miracles as will make our shrine a place of national pilgrimage—for it is a truly American shrine—and bring about the canonization of the heroic Father Jogues and of his angelic companion, René Goupil!

How shall we obtain from heaven the favor of possessing consecrated sanctuaries in which the spirit of faith and piety may be stimulated, from which graces may be poured abroad

1 The PILGRIM, February, 1893; January and July, 1894.

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over the land until it is all won back to Mary and to the worship of Mary's Divine Son? "If people would only pray fervently enough," writes a correspondent, "miracles would not be wanting . . . faith and prayer, the prayer that obtains the grace of faith, and the faith that obtains the grace of healing; these can do all."

There is devotion enough to Mary among our Catholic people to warrant hope. There is even a tendency to something like pilgrimages, on a limited scale, to sanctuaries of our own making. Witness the noticeable devotion of our people during the month of May. It is universal. Every cathedral, parish church, chapel, college and convent, every remote mission station, has an altar specially decorated during that beautiful month; there are solemn ceremonies, sermons and processions, and the number of worshippers is a surprise to many. A wonderfully large proportion of our churches and chapels stand as so many shrines and as prominent witnesses of devotion to our Lady, by the very names they bear. The devotion, then, is sufficiently deep and wide-spread. Let us look to the cultivation of the faith and fervent prayer, such as are witnessed at Lourdes, and we may hope to have our sanctuaries as rich in fruits of grace and healing and conversion as any in the old world.

THE CLASS ALTAR.

BY REV. A. C. PORTA, S.J.

THE old college clock had just struck ten. Mr. Parrott's boys slept as only boys can sleep after a full holiday. Going noiselessly around the dormitory the Prefect extinguished all the lights, save that of the flickering night-lamp, which, as he had often told his boys, is the image of the all-seeing and ever-watchful eye of God. As his youthful charge had been rather noisy before going to bed, Mr. Parrott knew from experience that no nocturnal mischief had been planned during the day.

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A dormitory in a boarding-college is not unlike a *dormant* volcano. The approach of an eruption is not always preceded by rumblings and earthquake shocks; indeed the most tremendous volcanic explosions have taken place without any previous perceptible disturbance in the elements, and generally after long intervals of perfect quiescence. The same laws govern the eruptions which at times take place in a boys' dormitory, and the greater the preceding calm, the more violent the explosion. When forty or fifty boys have asked no permissions; when they have all prolonged their night prayers; when they have *leaped* into their beds with unusual recollection, then may the Prefect expect to be aroused suddenly in the night, unless indeed it be on the eve of a general communion day.

Anticipating a well deserved and much needed rest, Mr. Parrott retired to his room, and knelt at the foot of his bed to recommend his boys to Mary their Mother, and to their guardian angels. He had just finished a Hail Mary, when he heard what he thought was a smothered laugh. He arose and noiselessly approached the door which communicated with the dormitory. Peering into the gloom, he listened. After a minute or two he heard the same noise, and tried to locate it (which by the way is no easy matter). For if "distance lends enchantment to the view," it is also very apt to mislead us in our judgment of persons and things. At first Mr. Parrott could no more have told you which one of his boys was laughing, than the leader of an orchestra could tell you which one of his forty violins is playing a sharp instead of a flat. After the third repetition of the sound, Mr. Parrott knew the quarter whence it proceeded. Calling to his aid the process of elimination, (a process which plays a great part in a Prefect's varied life), he came to the conclusion that the night reveller was Master Tom Fitzsimmons, one of his Latin scholars, and the most mischievous boy in the College. He therefore stealthily approached the bed, and giving the pillow a sudden jerk, he said in a low, but decided tone:

"What's the matter now? What are you laughing at this hour of the night? Do you wish to be kept up to-night,

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or are you anxious to get up to-morrow morning at half-past four?"

This last proposal gave Tommy's nerves a terrific shock; for if there be a punishment that a boy fears, it is undoubtedly that of an early rising.

"I—— I—— I'm not laughing, sir. I—— I—— I'm crying, sir."

"Crying!" exclaimed Mr. Parrott in a conciliatory tone. "Why, what's the matter, Tom? That bad tooth, I suppose."

"No, sir; that tooth is all right. Jimmie Mac pulled it out for me to-day with one of his fiddle strings. I'm not sick, either; but then you'll know what's the matter with me when you correct my Latin exercise."

"Well now, Tom, be a man. Say a 'Hail Mary,' for the souls in Purgatory, and you'll soon fall asleep. Good night."

"All right, sir. Good night."

Mr. Parrott returned to his room and immediately took up a bundle of fool's-cap paper. The first sheet bore in large characters the name of Thos. Fitzsimmons, Esq. Mr. Parrott glanced at it and then burst out laughing. It was a Latin theme—a few English sentences to be done into Latin—the first sentence was: "Dear mother, I am well." Tommy, by far too slavish in the use of his dictionary, had rendered the sentence by: "Carus mater, ego sum *fons*." After a hearty laugh, Mr. Parrott took up the paper again, and after reading a few more sentences that were no better than the first, he came to the following note:

Dear Teacher.

I tryed hard to make the sentences, but I couldn't find halt the words in my crazy Dictionnery. Besides I don't want to study Latin. I don't see the use of it. Unkel Jim says it is a dead tounge and good only for priests. I will never be a priest because I haven't got the head for it, and my father don't want me to. I want to be a confeccionar or an injineer. I am going to write home to join the Comercial Coarse. Hopeing that you are well and that you won't punish me, I remain your devoted schollar.

Thos. Fitzsimmons, Esq.

Having read the note, Mr. Parrott crept noiselessly to Tommy's bed in order to console him; but the suffering

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souls of Purgatory had rewarded their little benefactor. Tom was sound asleep.

*   *   *   *   *

It was study time. The boys had scarcely sat at their respective desks when Tommy Fitzsimmons was seen busy with pen and paper. From the boy's furtive and frequent glances at the Prefect's desk, Mr. Morton concluded that Tommy was writing a note to one of his companions. After a few minutes, our young scribe heaved a long sigh of relief; he wiped his pen, first on his blond hair, and then on the left sleeve of his gray coat. He then carefully folded the communication and buried it in his catechism. (Boys generally make use of their catechism when they wish to pass a note *with permission.*) He then held up the much-abused book in his left hand, while the index of his right was pointing at Jim Gooseberry who sat in front of him. Mr. Morton smilingly bowed his head, and forthwith the book was dropped on Jim's desk. It did not take the latter a long time to discover the note, for by a previous agreement, all surreptitious communications were to be found on the same page. After *watching his chances*, Jim dexterously slipped the note on his lap, and a minute later took it up again. While his lips moved rapidly and his eyes were apparently fixed on Yenni's Latin Grammar, Jim read the following message:

Mr. Jim Goosebery, Esq., 3rd Bench N.W.
Junior's study-hall.

Dear Jimmie: The fellers of our class are going to put up an alter in the class room to the Sacred Heart for the month of June. And I am takeing up a colection we have already enough money to buy a stachew and a silver heart, now we want some more money for candels and artifishal flowers, can't you chip in a quarter the Sacred Heart will pay you back. We will put your name on a peace of paper and put it in the heart around the neck of the stachew, and then you will get what you ask for. I am going to ask for a good head for Latin and Jimmie Mac is going to ask for his mother to be cured and all the other fellers are going to ask for something or other. Yours

Tom Fitz, Esq. secretery of the Sacred Heart's
alter's fond's little boy's club.

N.B. I have written home to tell my mother to send me $5 insted of a box for my birthday, I will spend it for the alter.

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Having read the note, Jimmie Gooseberry paused for a few moments. Then with a smile or rather a sneer on his thin lips, he penned the following answer to his begging correspondent:

Mr. Thos. Fitzsimmons, Esq., 4th bench S.E.

Dear Sir—Yours at hand. I don't want to play hipocrypt like you, besides I have no money, you better keep your money and buy a spelar, an english Grammar and a Geography, you don't know nothing about how to spel and the apostrophy and the s, and you don't know the North from the South.

P. S. Your allways takeing up collecions, your the smallest boy, the biggest hipocrypt and the greatest noosance in the yard, if I was President of this Colledge, I would stick you on a postal card and send you home by male.

Yours, Jim Gooseberry, Esq.

The writer found his note so exquisitely funny that he went into convulsions with laughter. And the better and more securely to enjoy the full rapture of his triumph, he buried his head in his desk. Far different were the feelings of Tommy. On reading the note, his indignation was greatly aroused. What he felt most was the epithet of hypocrite, for dissimulation was an element absolutely foreign to his frank and impetuous character. A dark shadow swept across his pale cheek, and his deep blue, restless eyes expanded and assumed an unusual lustre. The blood so tingled and boiled through all his veins that, for a moment, he felt as though he were in a furnace. His first impulse was to hurl his ink-stand at the head of his insulting correspondent. He succeeded, however, in partly controlling his feelings. He took pen and paper, and with a hand trembling and shaking with repressed emotion, he indited the following note which he boldly deposited unfolded on Jim's desk:

Old miser Goose. You know what you are when you say that you haven't any money, keep your old money we don't want it, if we bought candels with it, they would burn down the alter and the Colledge. You better buy a prayer book and a book on polytness. You don't know *anything* about your relijion and good manors our collared cook at home could teach you. You think you are awful smart because you can write Latin sentences when you quit school you won't have enough sense to sell noosepapers. You are a gaspipe.

Goodby miser Goose,
Thomas Fitzsimmons, Esq.

N. B. There is no danger of the President sending you home by *mail* (*male* means a man), he would be sent to the Penitenciary if he was to try

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to, you know the Goverment don't allow bad pikchurs to go by *mail.* if you want to fite bad allright, but not during the month of June.

* * * * *

On the first day of June, the boys of the Third Grammar class were warmly congratulated by their Professor on the richness and beauty of their class altar. "The President," added Mr. Parrott, "has said publicly in recreation that your altar is by far the prettiest in the College." Whereupon all the boys, with the exception of Jimmie Gooseberry, looked at Tom Fitzsimmons and clapped their hands.

On that same day, Tom was unanimously elected sacristan, an office which he subsequently filled with great earnestness. An altar society was immediately formed, whose members were to assemble daily in the class-room during the noon recess. The object of such meetings was not indeed *to gossip* (as is too often the case with members of such societies), but to polish candlesticks, dust flowers, beat carpets and trim candles. One day Jim Gooseberry spoke disparagingly in the yard of the "young ladies' altar sodality," as he sarcastically termed the newly founded society. Unhappily for him, Jimmy McGarr heard the remark, and his clenched fist came into violent contact with the nose of the impudent scoffer. Two minutes after, Brother Frescotti, the infirmarian of the College, was busy painting with iodine the bridge of the afflicted feature. The following day Freddie Watterson, the wag of the yard, said that a member of the Altar Society had very much *altered* Jimmie's nose—who, he thought, would never get over it, because his *bridge* was broken.

At the very first meeting of the Society Tom moved that all the meetings should *wind up* with a short prayer to the Sacred Heart. The motion was seconded by all the members speaking at once. And as Jimmy McGarr was acknowledged by all to be the best English scholar of the class, he was unanimously chosen to compose the prayer *out of his own head.* "Write it so," put in Tom, "that each one of us will have a chance to come in and ask for what he wants; and mind, none of your big words."

"All right," replied Jimmy, "I will make it simple and write it so that you'll all have a show."

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The following day, five minutes before the meeting adjourned, Jimmy McGarr produced a neat card on which was written the much talked of and anxiously expected prayer. After a few preliminary remarks and minute instructions about the time, the way and the order each one should *come in*, they all knelt down before the altar, and in clear and fervent tones, Jimmy read the following prayer:

"O Sacred Heart of Jesus, the great friend of boys, behold us six prostrate before your statue which we have bought with our own pocket money to honor you during your month of June. In return, I, Jimmie McGarr, ask you to cure my mother, and to protect and bless our teacher and all the class. Amen." He then made a sign to Tom.

"In return, I, Tom Fitzsimmons, ask you to give me a good head for Latin and to convert that boy with his name on that piece of paper which I put in the silver heart. Amen."

"In return, I, Charles O'Leary, Jr., ask you to cure my Aunt Jane, and to succeed in my studies. Amen."

"In return, I, Gaston Straub, ask you to make a good boy of me and a good Catholic of my father. Amen."

"In return, I, Gus Crannell, ask you to correct my bad temper and that of Sister Jennie. Amen."

"In return, I, Willie Tuttle, ask you to never commit a mortal sin, and to become a priest. Amen."

The prayer was pronounced by all an immense success, and they all warmly congratulated the author.

It is needless to say that He who has said: "Ask and you shall receive," and who has thus bound himself by His own word to grant every favor which we may ask of Him, heard the fervent prayer of those innocent boys.

At the end of the month, Tom, who heretofore thought he was doing *splendid* when he got fifty marks for his Latin exercises, had reached the high number ninety-two out of a possible hundred. Jimmie Gooseberry (for it was he whose name Tom had put in the silver heart), had joined the Sodality of the Holy Angels, and had resolved to approach the Sacraments every week.

Willie Tuttle had wonderfully improved in his conduct and was now giving unmistakable signs of a religious vocation.

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Gaston Straub had received a letter from his mother in which she said: "Father went to Communion yesterday June 28th; it is the first time in thirteen years."

Charlie O'Leary sent three first prizes to his aunt who was now completely cured.

As for the irritable and passionate Gus Crannell, he had within the last month so smoothed the roughness of his temper that he not only was no longer subject to violent outbursts of rage, but he no longer showed even those inequalities of humor which formerly were so frequent and brought on by the slightest occurrence or the commonest word. Speaking of the wonderful change, our wag, Freddie Watterson said: "It may be impossible to square a circle, but it is most certainly possible to round a square. You have only to knock off the corners as Gus Crannell has knocked them off his temper. Why, before the month of June that fellow's character had as many corners as a dodecahedron, (that's geometry, Tom), and now it is as round and nice as pie."

Finally in answer to Jimmy McGarr's prayer, he heard from home that his mother was now convalescent. Mr. Parrott also announced in class that since the beginning of the month of June he had noticed a marked improvement in the studies, as well as in the conduct of his boys. He concluded his remarks by saying: "I am sure, boys, that this two-fold improvement is all owing to your great devotion to the Sacred Heart."

"Yes, sir," exclaimed the irrepressible Tom, "and also to Jimmy Mac's beautiful prayer. Really, Mr. Parrott, I think it should be printed and pasted in all the prayer-books. That's a prayer in which you've got a chance to ask for just what you want, and you get it too, you bet!"

The Annual Pilgrimage to Lourdes will leave New York Wednesday, July 10, 1895, by the Red Star Line Express Steamer, "Westernland," under the auspices of the Fathers of Mercy. The Very Rev. Victor Saillat, Provincial, and the Rev. W. Smith, S.P.M., will accompany the pilgrims. The itinerary which is under Cook's management, will be given in full in this month's *Messenger*.

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THE CONFRATERNITIES.

BOYS' SODALITIES.

In our March number we quoted from the Irish *Messenger* a touching appeal for "Our Boys"—the neglected working-boys of the towns and cities—from "A Wexford Lad," and a confirmatory letter from a "A Priest," who urged the formation of sodalities for the spiritual benefits of such boys. Very much to the purpose is the following letter from "A Priest," who has been at this work for some years, Father George Quin, S.J., of St. Joseph's Church, Troy, N. Y.

"I was very glad to see, in the March PILGRIM, a plea for sodalities receiving boys over thirteen years of age. I am persuaded that this very important work could be accomplished in every city, if priests could only come to understand how easy it is when followed on certain lines. I have all kinds of boys. They are all being trained to temperance through total abstinènce, and to the frequentation of the Sacraments. It seems to me now that our boys are like wax that can be moulded at will. I am not writing this in a boastful spirit, but as a lamentation; for our success here makes me restless with the thought that the same results might be obtained, and ought to be obtained, in every city."

How well this Sodality works may be gathered from a notice more than a column long, which appeared lately in a daily paper—Protestant—published in Troy. Under the heading "A Boys' Sodality Doing a Deal of Good in South Troy," the writer says: "'Father Quin's Boys' is the popular name of a society in St. Joseph's parish, which marks wonderful progress in the difficult task of boy training and meets with unqualified parental and public approval. It is a truly religious organization, unique in character, and interesting as a purely social study.

After a compendious history of the formation and development of the Sodality, the writer continues: "The first lesson taught the Association was public order; and they preserve it wonderfully. The former ring-leaders acted voluntarily as regulators, and the change of behavior was sudden and

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remarkable. Interest in the association was next quietly encouraged. Short prayers and long hymns were introduced, and the boys were all permitted to join in the singing. This was a physical treat, begun in noise and ending in real music.

"After its successful début, the association became the all-absorbing interest of the boys in the parish. Every boy wanted to be in it, even young Protestant lads pestering their parents for permission to join. An alliance with the Diocesan and the National Total Abstinence Union was formed, and delegates to State and National conventions were chosen. Divisions with officers and banners were created, parades were organized, an annual procession and an annual field-day were instituted, badges and hymn-books were procured; all rules, except financial requirements, were rigidly enforced, and a fine organization was rapidly perfected.

"Passing St. Joseph's last Wednesday evening, I heard a grand chorus of mellow, boyish voices. Attracted, in spite of a desire to hurry on, I entered and found the centre of the church filled three-quarters back with rows of young choristers. They were 'Father Quin's Boys,' presenting a fine appearance, and singing with splendid power and sweetness the hymns they have so readily and perfectly mastered. They numbered fully six hundred boys. After the exercises the pews were emptied with military precision. Row after row fell into line, forming divisions in every aisle without a break, and they filed out of the church in better order than is ever displayed by their elders. I came away musing on the possible spread of this model society into every parish in the city."

Passing from boys to young men, here is an encouraging item taken from the Church Calendar and Sodality Bulletin of the Holy Family Church, Chicago: "Rev. Thomas Ewing Sherman, S.J., gave one of the most successful missions ever given to the Young Men's Sodality of the Holy Family parish. The gallery, the aisles, the communion steps, the sanctuary even to the altar steps, were packed with young men every night. Three hundred and twenty-six new members applied to join the Sodality the last night of the Mission. Fully twenty-three hundred young men

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received Holy Communion Sunday morning. The Friday and Saturday before, several hundred others went to Communion at six o'clock Mass. . . . If all the applicants from the last Mission made their act of Consecration, there will be one thousand three hundred and eighteen young men in the Sodality."

RECENT AGGREGATIONS.

Diplomas of Aggregation to the Roman Prima Primaria Sodality have been sent to the following places:

Sault Ste. Marie, *Mich.*, St. Mary's Church (two aggregations); *Billings*, *Mo.*, St. Joseph's Church; *Philadelphia*, *Pa.*, House for Industrious Boys; *New York City*, Church of the Holy Scapular of Our Lady of Mt. Carmel; *Adams*, *Mass.*, Church of Our Lady of the Seven Dolors; *Collegeville*, *Ind.*, St. Joseph's College; *South Omaha*, *Neb.*, House of the Good Shepherd; *Hartford*, *Conn.*, St. Joseph's Cathedral; *Texas*, *Md.*, St. Joseph's Church; *Leavenworth*, *Kansas*, Church of the Sacred Heart (two aggregations); *West Oakland*, *Cal.*, St. Patrick's Church (two aggregations); *Wyandotte*, *Mich.*, St. Patrick's Church (two aggregations); *Lenni*, *Pa.*, Church of St. Francis de Sales; *New York City*, St. Joseph's Orphan Asylum, (two aggregations); *Cold Water*, *O.*, Church of the Holy Trinity; *San Francisco*, *Cal.*, St. Peter's Church; *Erie*, *Pa.*, St. Michael's Church; *Salt Lake City*, *Utah*, Church of St. Mary Magdalen; *High Ridge*, *Chicago*, *Ill.*, St. Henry's Church; *Sauk Centre*, *Minn.*, St. Paul's and Our Lady of the Angels (two aggregations); *Exira*, *Iowa*, Church of St. Bonifacius; *Dubuque*, *Iowa*, St. Joseph's Convent; *Huron*, *Ohio*, St. Peter's Church; *Chicago*, *Ill.*, Church of St. Mauritius; *Manhattanville*, *N. Y.*, Church of the Annunciation; *Lenox*, *Mass.*, St. Ann's Church; *Wichita*, *Kansas*, Convent of the Sisters of Charity; *Kellyville*, *Pa.*, St. Charles Borromeo's Church; *Cornwell's*, *Pa.*, Convent of the Sisters of the Blessed Sacrament; *New Castle*, *Del.*, St. Peter's Church; *Emporia*, *Kansas*, Church of the Sacred Heart; *Washington*, *D. C.*, Gonzaga College; *San Jose*, *Cal.*, St. Mary's Church; *San Antonio*, *Texas*, St. Louis College; *Girard*, *O.*, St. Rose's Church.

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SHRINE NOTES.

The first signs of spring were just beginning to appear as I drove up the tow-path from Amsterdam to Auriesville. Here and there the willows were putting out their tender leaves and the grass was springing up in fields that were richer in soil than others. The air was balmy like that of a summer day.

There was no passing on the canal, for the water has not yet been turned in. A few repairs were being made, but only very urgent ones; for the days of canals in this part of the country is passed as the railroads have superseded them. Long trains of cars laden with grain rushed by on either side of the Mohawk, for prices have been lowered to induce traffic before the canal opens.

After an hour's drive the Shrine came in sight, and in a few minutes we are kneeling at the feet of Our Lady of Martyrs in her lonely little Sanctuary. By a happy coincidence, the five hundred trees to be planted in the Shrine domain had arrived that same morning, so the work of setting them out began at once. There is a row of choice maples around the entire property. An avenue with a double line of trees starts at the Mission Cross, encircles the hill and ends at the Calvary. Another double row leads from the gate up the hill to the Cross. There are also single rows across the brow of the hill and around the Shrine. There will be clumps of ornamental trees, weeping willows and cut-leaf birches in different parts of the grounds. As the maples are quick growers we hope to have shade in a few years, for the trees are already ten feet high. The view was as

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enchanting as ever; there is so much variety that one never wearies of it.

There is much speculation about the prospect of a summer hotel to provide for pilgrims, either as transient or permanent boarders. Apart from devotion the attractions are great in the natural beauties of the Mohawk valley. The very fact of its being so out of the way is an inducement for those who wish to spend a quiet vacation. Our Lady of Martyrs will draw many to the spot hallowed by its association with those who laid down their lives for the faith at Auriesville, while the gentle Kateri will attract those who prefer the lily to the palm.

A correspondent applied to Our Lady of Martyrs for the solution of a serious difficulty, promising to make an offering to the Shrine and to return thanks through the PILGRIM, if the favor were obtained. The very next day the difficulty was removed.

CONTRIBUTIONS TO THE SHRINE.

S. D., St. Pierre, Newfoundland, for a favor received	$4 00
N. J. B., New Orleans, La.	1 00
N M., Troy, N. Y.	1 00
J. R. J., Edge Grove, Pa.	1 00
M. E., Houston, Tex.	5 00
C. J. W., Altoona, Pa.	1 00
M. A. McE., New York City.	2 00
D. S., per S. F. P., Troy, N. Y.	$1 00
E. R., New York City, for the statue	5 00
M. L. S. H., Buffalo, N. Y, for two intentions.	5 00
"Anon," Ky.	5 00
M. R. C., St. Louis, Mo.	10 00

Acknowledgment is made of the following contributions:

For the Ursulines of the Rocky Mountains.	
N. J. B., New Orleans, La.	$1 00
J. R. J., Edge Grove, Pa,	1 00
For the Nuns of Italy.	
N. J. B. New Orleans, La.	1 00
For the Navajo Indians.	
N. J. B., New Orleans, La	1 00
For St. Ignatius Mission, Montana.	
N J. B., New Orleans, La.	1 00
For the Propagation of the Faith.	
J. R. J., Edge Grove, Pa.	50
A Promoter, Quincy, Mass.	2 50
H O'D, per C. T., Sarnia, Ont., Canada	1 00
C. T, Sarnia, Ont., Canada	1 00
For the Indian and Negro Missions.	
A Promoter, Quincy, Mass.	$ 2 50
For St. Labre's Mission, Fr. Van der Velden.	
T. C. W., Stillwater, Minn.	2 00
For the Mission of Mangalore.	
S. M., New York City.	2 50
For the Mission of Jamaica, Fr. Rapp, S.J.	
M. E. B., St. Louis, Mo.	25 00
M. D., New York City	10 00
For the Mission of Cottayam, India.	
L. T., Aurora, Ill.	50 00
For the Madura Mission, Fr. Baumal, S.J.	
A Promoter, Gesù Centre, Phila., Pa., per Rev. P. J. D.	25 00
M. D, Arden, N. Y.	2 50
T M., Wilkesbarre, Pa.	50

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HYMN TO THE SACRED HEART.

BY. REV. H. K. W., S.J.

HAIL, Sacred Heart! To me in mercy turning.
Heart of my God! I long to praise thy name.
Fount of pure love! O Furnace ever burning,
Light in my heart love's self-consuming flame.
Heart of my Master! Teach me thy way.
Heart of my Saviour! Guard me, I pray.
Heart of my Lover! Bid me to stay
Close to thy throbbings all through the day,
O Sacred Heart!

Source of all grace! How yearnest thou to bless me.
Seeker of Souls! From thy bright throne above,
Stooping to earth—a God-man to caress me!
Lover of men! How few give love for love!
Heart of my Master! I am all thine.
Heart of my Lover! Thou art all mine.
Heart of my Sovereign! King all Divine!
Reign thou wherever the sun doth shine,
O Sacred Heart!

THE LEAGUE IN JUNE.

EVERY day is consecrated to the Sacred Heart of Jesus by a faithful Associate of the League. The Morning Offering has this effect, if any, that it sanctifies our daily actions by uniting them with the prayers of Christ who is in heaven ever interceding for us. Some days we make this Offering more fervently than others, either because some

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new impulse of grace leads us to do so, or because our own needs are urgent. Such days are thus consecrated to the Sacred Heart in an especial manner. By making June a month of such days, we can make it the month specially consecrated to the Heart of our Divine Lord.

The world-wide tradition which has grown up in the Church the past two centuries of making June the month of the Sacred Heart, is due not merely to popular sentiment nor to the arbitrary choice of a few; it is simply a natural observance of feasts and events commemorated in June which are so closely connected with devotion to the Sacred Heart as to make this month the most fitting one for special solemnities in honor of the Heart of Jesus. The feast of the Sacred Heart itself falls in June; Corpus Christi, the feast of the blessed Sacrament, seldom falls before June; the great revelation to B. Margaret Mary, June 16th; and the solemn approbation by the Church of her great work for instituting a feast of the Sacred Heart, another June event, all go to make June, above every other, the month for this devotion. Naturally enough the octave of the Blessed Sacrament, followed by the Feast of the Sacred Heart on the ninth day, suggested the Novena of the Sacred Heart, which is made everywhere nowadays, after the suggestions of B. Margaret Mary herself, and from the observance of so many days within the month, it is but a step to mark every day in the month by some special exercise in honor of the Sacred Heart.

It would seem that in 1834 the practice of devoting a month to the Heart of Jesus was for the first time officially recognized by Mgr. Quélen, of Paris. It is, however, one of those practices that commend themselves so naturally to the Catholic's observance that they need the intervention of ecclesiastical authority not so much to introduce them as to control and direct. Almost every parish and school has its June exercises in honor of the Sacred Heart, and Catholics all give that month to this devotion as they give the month of May to Our Lady. Associates of the League should consecrate June in some special way to the Sacred Heart by following some book of devotions for every day in the

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month of June, by daily Mass, if possible; by renewed zeal for their fellow-Associates, and also for those who are not as yet members of the League. We look to June as a month of grace ; we should also make it a month of merit.

POINTS FOR THE COUNCIL.

The most practical of all points for the Councils which are to map out League work for the month of June is given in this quotation from the June Calendar page of our Almanac for 1895: "The time for fulfilling the obligation of the Easter Communion ends on the 9th. Try to bring all to their duty. No service could better please our Divine Master in the month consecrated to Him." Ordinarily Promoters attempt to induce people to receive Holy Communion once a month. At this season they should leave no means untried of persuading at least their Associates who practise only the 1st Degree to heed this obligation of communicating at least once a year. Whilst working for this, remember that there is a special Plenary Indulgence for Promoters who receive Communion in reparation for the sins of those who neglect their Easter duty.

June devotions, daily exercises in the Church, either morning or evening, and triduums or novenas preparatory to the feast of the Sacred Heart, should all engage the attention of Promoters even before June begins. Directors can do their share by their instructions and by their services in the Sanctuary; but programmes, if there be any, notifications to Associates, the music, altar decorations, and even the attendance, are things the Promoters might well look after as their share of the work, and as a means of making their devotion most practical. Where it is impossible to have public services in the church, it becomes more imperatively the duty of Promoters to urge their Associates to

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show their devotion to the Sacred Heart in June by adopting, if possible, some devout practices for every day in the month, or at least for its special Sacred Heart days, the First Friday, Corpus Christi, its octave, and the feast of the Sacred Heart itself.

The few changes made lately in our Intention blanks need not disturb those who have to count the Intentions at the end of the month. The different forms of blanks now issued by us have all the same items, both on the Intention and on the Treasury page; still, should any Centres hold some of the old blanks, all they need do is to substitute the new items we have added in place of the old ones now obsolete.

Many Promoters want the new Diploma. To obtain one, the old Diploma must be returned to us in every case with a remittance of fifteen cents, the cost of the new design and postage. The May *Messenger* has a very fine reproduction of the original design of this Diploma, smaller of course, than the regular form, issued to Promoters, which is 13 1-2 inches long by 10 inches high. The same number explains the design in detail.

If Promotors have done nothing as yet for the beautiful General Intention of May, "Devotion to the Mother of God and of Men," they should at least, even at this late day, bring it to the notice of their Associates by recommending to them the *Messenger* for May, with its many beautiful things about Our Lady in the illustrated sketches entitled "Our Lady of Zo-se," "Our Lady of Lourdes of San Juan," and its General Intention. The life of the League is in its General Intentions; for this reason we strive to make them the leading subjects of our League periodicals. In June, for instance, the General Intention is "Eucharistic Works." To set forth some of the great Eucharistic Works now commanding the attention of the Catholic world, we have spared no time nor expense in preparing our June number. It will be a Eucharistic number in the strictest sense, and Promoters should make one at least circulate in their bands of Associates.

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A CELEBRATION OF PRAYER.

FOR THE SACERDOTAL JUBILEE OF AN ARCHBISHOP.

The League of the Sacred Heart adopted a very graceful way of celebrating the Jubilee of the Archbishop of Boston. The Immaculate Conception Promoters and Associates made an offering for him of their Communion, prayers and devotional good works. They invited the co-operation of other Centres of the League, and of all, in this loving tribute. Returns of the number of Communions, prayers and other works wherever offered were forwarded to the Director of the Immaculate Conception. A beautifully illuminated scroll, expressive of love for their honored Archbishop and containing a summary of these acts of devotion, was designed and executed by the Sisters of Notre Dame, Roxbury, and presented as a memorial to His Grace. The First Friday, May 3d, was the day selected for this celebration. The B. Sacrament was exposed all day for the veneration of the faithful, and the evening devotions included a sermon by Rev. T. Brosnahan, S.J., Rector of Boston College. On this occasion the middle aisle was reserved until 7:45 P.M. for Promoters, who could obtain seats by displaying their cross. The memorial list was kept open until May 12th in order to include returns from those Centres of the League which may have been unable to offer their Communions earlier.

The following *Treasury* blank was distributed among the Associates:

(Mark the number of times.)

Holy Communions	Stations of the Cross . . . .
Masses Celebrated	Hours of Labor . . . .
Masses Heard	Prayers, Angelus, etc. . . . . . .
Visits to Blessed Sacrament	Various Good Works . . . .
Beads	

Please solicit co-operation of friends. Return, not later than May 12th, to Director L. S. H., Boston College, Boston, Mass.

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PATRONS OF THE MONTH.

B. Mary Ann of Jesus (2d) is an example of how one can live a penitential life at home. Her bed was a plank, her food an ounce of bread in the week ; on her head she wore a crown of thorns, on her wasted body a hair-shirt and iron chains; she put little pebbles in her shoes and used a scourge. Though thus severe to herself, to others she was all sweetness. When Quito, her native city, was beset by the plague in 1645, she offered herself as a victim for her fellow citizens. The offering was accepted, and she died at the age of twenty-six. A lily which sprang from her blood has caused her to be called the "Lily of Quito."

S. Clotilda (3d) teaches us how to gain over to Christ infidel relations. Married to the pagan Clovis, King of the Franks, she resolved to gain him to the true faith. In all indifferent matters she yielded to him ; she lavished on him her love, and by her Christian virtues she edified him and the whole court. He finally yielded to grace, and at the battle of Tolbiac when on the point of defeat, he cried: "God of Clotilda, if Thou givest me the victory, I will become a Christian." He was true to his word. He and his people, who followed his example, received Baptism.

S. Francis Caracciolo (4th) is a model of devotion to the Blessed Sacrament. From childhood he loved to visit our Lord in the Tabernacle. He founded the Order of Clerks Regular, commonly called Minorites. Their rule is a very penitential one. They always watch by turns in perpetual adoration before the Blessed Sacrament. S. Francis meditated seven hours a day on the Passion and passed most of the night praying, prostrate on his face before the tabernacle.

S. Norbert (6th) was a great reformer. He began the work in himself, then in the clergy, and so in the people. His aim was to make reparation for the injuries offered to the Blessed Sacrament. An impious heretic named Tankelin, had blasphemed the Holy Eucharist. Many apostates, out of contempt, had buried the Blessed Sacrament in filthy places. The Saint rekindled their faith by his burning words

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and obliged them to seek out the desecrated hosts. They were found entire and uninjured. They were carried in triumph to the tabernacle.

S. Margaret (10th) Queen of Scotland, shows us how one can combine the perfect fulfilment of various duties. Her first aim was to advance God's glory. She built churches and monasteries and spread the practice of religion throughout the kingdom. She gave much time to prayer, and by her sweetness and discretion she gained King Malcolm to a life of piety. She was his counsellor in all matters. She took great interest in the education of her eight children. She encouraged arts and sciences. She showed herself a mother to the sick in their homes and hospitals.

S. Barnabas (11th) whose original name was Joseph, was a rich Levite from Cyprus. When converted, he "having land sold it, and brought the price and laid it at the feet of the Apostles." From them he received the name of Barnabas—son of consolation—because of his charity to the poor and suffering. According to Scripture he was "a good man, full of the Holy Ghost and of faith." He was a martyr for the faith by being stoned to death.

S. John Facundus (12th) was so called because born at Saint Fagondez in Spain. He became a hermit of St. Augustine. His life was remarkable for his devotion to Mass. Rising at midnight to recite Matins he would remain after the Divine Office in prayer as a preparation to celebrate the Holy Sacrifice. Our Lord often appeared to him at the altar in glory, and conversed familiarly with him.

S. Anthony (13th) was a Portuguese nobleman. He became a Franciscan and preached to the Moors in Africa. But the martyr's crown was not for him. He concealed his learning and eloquence by undertaking the humblest offices in the community. Our Lord favored him with familiar intercourse, appearing to him as a child. When St. Francis held a general chapter at Assisi, in 1221, Brother Anthony attended, but unknown and neglected. A few months later he was called upon to preach to an assembly of friars, when his eloquence and holiness became evident. He preached with wonderful power and confirmed his words by miracles,

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so that he is known as the wonder-worker. From the place of his death he is commonly called St. Anthony of Padua.

S. Basil (14th) belonged to a family of saints as his mother, sister and two brothers are venerated by the Church. His learning, eloquence, holiness and firmness of character made him a model for bishops. When the secular power tried to require him to admit Arian heretics to Communion, he refused. When threatened by the Prefect, he answered: "He who has nothing to lose need not dread the loss of goods; you cannot exile me, for the whole earth is my home; as for death, it would be the greatest kindness you could bestow upon me; torments cannot harm me, one blow would end my frail life and my sufferings together." "Peace," said the Prefect, "has anyone dared to address me thus?" Basil replied: "Perhaps you never before measured your strength with a Christian bishop."

S. Germaine Cousin (15th) the little French shepherdess, won her crown of holiness by the practice of patience. Persecuted at home, she found her only joy in Holy Communion, in which strength was given her to bear her heavy cross. She loved to gather little children round her and tell them about our Lord and His Blessed Mother.

S. John Francis Regis (16th) is famous for his mission work among the poor mountaineers of Velay. No cold nor snow, nor torrents could damp his ardor for souls. He would preach and instruct all day and then spend the night in hearing confessions. He was so inflamed with the love of God that he seemed to breathe, think, speak of that alone, and he offered up the Holy Sacrifice with such attention and fervor that he stirred up by it the devotion of those who assisted.

S. Juliana Falconieri (19th) was the foundress of the Servite Sisters, called Mantellate. She was very devout to the Sorrows of Our Lady, and much given to meditation. She was often rapt in ecstasy. When wasting away with disease her only lament was that she was unable to receive Holy Communion. At the hour of death she begged to see and worship the Blessed Sacrament. The Sacred Host was placed on a corporal laid on her heart. She instantly

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expired and it disappeared. After death the form of the Host was found stamped on her heart in the very spot upon which it had been placed.

S. Aloysius Gonzaga (22d) is famous as the Angelical Youth. Rank, riches and honor he despised. His one aim was union with God. This he attained in an extraordinary degree. As a religious he was the model of all virtues, especially of holy poverty, humility and obedience. He is believed to have never lost his baptismal innocence. He volunteered to nurse the sick of an epidemic in Rome when he was a student. He died of the distemper when he was in the twenty-fourth year of his age, on the octave of Corpus Christi as he had foretold.

S. John Baptist (24th) was sanctified before his birth. Our Lord says of him: "Amen, I say to you, there hath not risen among them that are born of women a greater than John the Baptist." "He (Christ) must increase and I must decrease," says John. He was but the "Voice" to proclaim the Kingdom of God and point out the Lamb of God who taketh away the sins of the world.

SS. Peter and Paul (29th) the two great Apostles of the Jews and the Gentiles, lie in death side by side in their magnificent shrine in the Vatican Basilica. In vain do heretics try to put St. Paul in opposition to St. Peter. They were united in faith, in preaching, and in martyrdom on the same day, though in different spots and in different ways. St. Paul, being a Roman citizen, was beheaded, while St. Peter was crucified, and, by his desire, with his head down.

I WOULD that my chosen ones were persuaded of this truth—that their prayers and good works are very pleasing to me when they serve me at their own expense. Serving me at their own expense consists in this: that when they experience no feeling or relish whatever in their devotions, they go on notwithstanding, faithfully performing their prayers and spiritual exercises to the best of their power, trusting that my goodness will accept them all in good part.—*Our Lord to St. Gertrude*, *Directorium Asceticum*, Vol. I.

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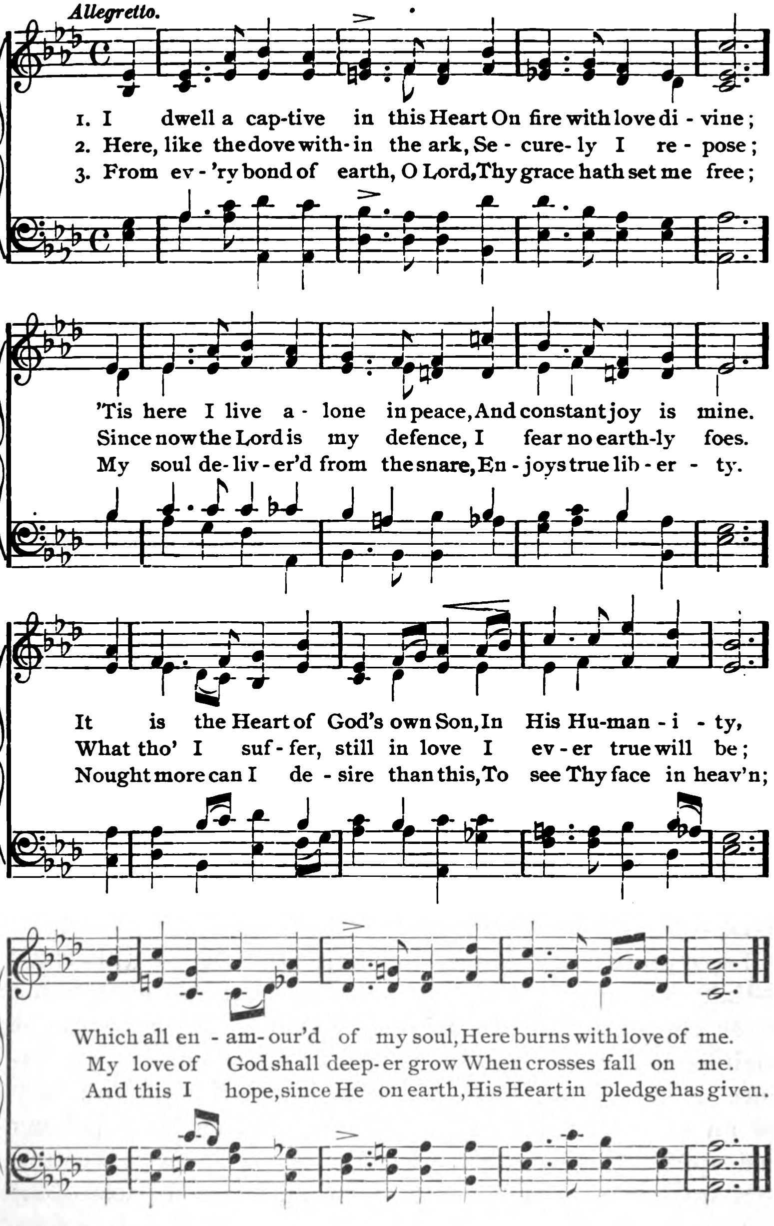
I Dwell a Captive.

From St. Alphonsus. Rev. F. M. De Zulueta, S. J.



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NEWS FROM LOCAL CENTRES.

——A letter from St. Clement's Centre, West Duluth, Minn., informs us that the unusually good attendance at the Forty Hours' Devotion, just closed, was one of the good effects of the League. It has also created a new and vigorous interest in parish work, which did not exist three years ago when the League was established. The Rt. Rev. Bishop, who preached the closing sermon, and the other priests who took part in the work, exhorted all the members to great fidelity in the practices of the League, which has wrought wonders in the parish.

——The Rev. Local Director of St. Lawrence Centre, Monett, Mo., writes that "though the League of the Sacred Heart was established here only four months ago, it has already grown into a large Centre. It began with seven Promoters, but new ones must now be appointed on account of the rapid growth of the League. Many practise all the Degrees, and a very large number receive Holy Communion on the First Friday of each month. The Holy Hour is also kept by almost all the members; the Blessed Sacrament is exposed during the whole hour, and an appropriate sermon is preached. The attendance is always very large."

——In St. John's Centre, Indianapolis, Ind., writes a faithful and earnest Promoter, "the League is prospering, the number of Holy Communions has increased wonderfully, and the good effects are noticed by all. It makes us wish that every parish in the country had the League established."

——St. John's Centre, East Albany, N. Y., reports that "the League was established in last November, and at the first call for Promoters 115 presented themselves, 33 of whom were young men. At the first Reception 900 received Badges and Certificates of admission; since then, through the earnest efforts of the Promoters, 1,100 more have been enrolled, making 2,000 in all, of whom 1,724 practise the Second Degree. The children's League, under the charge of the Sisters of Mercy, numbers 210, who all practise the Second Degree. The Councils are held regularly and are well attended. The Rev. Local Director gives an instruction on the Intention for the month, the Leaflets are distributed and reports received. We hope soon to have the whole parish enrolled."

——From Urbana, O., we learn that "on the evening of the First Friday of April, before Benediction, three new

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Promoters were consecrated and four more are on probation. The Promoters formed themselves into bands and offered perpetual Communion of Reparation, from the last Friday in March till Holy Thursday, for the tepid Catholics who neglect their Easter Communion."

——Of St. Cecilia's Centre, Kilbourn City, Wis., the zealous Pastor writes that the Centre is growing and those already enrolled practise all the Degrees, though it is a new Centre. "I see that the Sacred Heart helps my poor people. When the League was first established, I immediately perceived a great change, and when, at the end of January, we had a mission, I saw so many, I may say all, reconciled with God. Attendance at Mass, Confession, and Communion grows every day, and nearly every Friday we have a number of Holy Communions of Reparation. We shall not cease working, for I feel that it is the League of the Sacred Heart that will save my people."

——At Pass Christian, Miss., "on the First Friday of April, seventy-five new members received their Certificates and Badges. They had all received Holy Communion at the Mass. Among these there were several who had not made their Easter Communion for two or three years."

——The Rev. Local Director of the Immaculate Conception Centre, Cleveland, O., reports a large increase in membership and in First Friday Communions. This Centre has imported and presented to the Church a beautiful life-size statue of the Sacred Heart.

——Letters have been received from the Cathedral Centre, Fort Wayne, Ind., where the League "is doing very well, the Cathedral is crowded at the devotions;" also from Exira, Iowa, and Abilene, Tex., struggling country missions, in which the scattered population gathers into the League and to First Friday Communions with most edifying fervor and regularity. The report from the Sacred Heart Centre, Worcester, Mass., is that "the good work still goes on splendidly, Perpetual Communion Bands increasing every day."

——Millville, N. J., a Centre very recently established, announces "a great favor granted through the mere recital of the Morning Offering and Rosary Decade. A person who had for years been estranged from the Church and had brought up a large family in the same condition, was induced by a Promoter to make the Morning Offering and to recite the Decade. A few days later, being taken ill, though surrounded altogether by Protestants, she called for

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the priest and made her peace with God. The work of the League is quite noticeable here, especially in the increased number of those who come to Holy Communion."

——In the Centre attached to St. Ignatius Church, San Francisco, there are about 5,000 Associates. Among the two hundred Promoters there are thirty men who are zealous for the Third Degree and the Treasury. There are thirty weekly Bands of Perpetual Adoration; four of them are made up of men and there will soon be more. The Communion of Reparation, the attendance on First Fridays, and Bands for Adoration are all increasing steadily, and so is the habit of wearing the Badge. One hundred and twenty new Promoters were received in this Centre, Friday, May 3d.

OBITUARY.

We recommend to the prayers of our Associates the souls of Rev. M. A. Finn, Leavenworth, Kans.; Sister M. Alberta, convent of Notre Dame de Lourdes, Rochester, Minn.; Omega Thomas, Fancy Farm, Ky.; Mrs. Ann McKenna, St. Peter's Centre, Philadelphia, Pa.; Anna Connor, Oakland, Cal.; J. C. Lalor, St. Lawrence Centre, N. Y.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

A DIRECTOR'S THANKSGIVING.

HOLY ROSARY RECTORY, NEW YORK,
April 17, 1895.

REVEREND DEAR FATHER:

I wish to tell you of a remarkable conversion up here through the prayers of the League. A young man, aged twenty-five, bad since he was ten years old and absolutely without any faith, was visited by me at the request of his mother.

I never yet in my experience as a priest met a man with such hatred in his heart for Christ and His holy faith. He used to spit on the crucifix and demanded of his mother to have it thrown out of the window. I went to him time and time again and was about to give up in despair, when I thought I would recommend him to the prayers of the League at the public meeting on the First Friday of March. I did so, but no apparent result was obtained. We prayed so much that I suppose the Sacred Heart got tired of our importunities, for, wonderful to relate, on Good Friday, of all days, the unfortunate young man, who up to the very day before was just as he was in the beginning, without any urging, for, in fact, all his family were tired of urging him, suddenly asked his mother to send for me. You may imagine how I ran. The poor fellow made his confession, received all the Sacraments, and kissed with every symptom of love and contrition the very crucifix which before he wished thrown from the window.

I promised to have the conversion published in the *Messenger*. Will you please have it done, for I consider it a very remarkable case? The young man is not dead yet, but is willing to die now as a reparation for his sins. Very faithfully in Christ, F. H. WALL.

REVEREND DEAR FATHER: APRIL 18.

The young man I wrote to you about this week died to-day a happy death. Thanks to the Sacred Heart of our Dear Lord.

Very faithfully in Christ, F. H. WALL.

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GENERAL INTENTION FOR JUNE, 1895.

Recommended by His Holiness, Leo XIII., with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Eucharistic Works.

IN this month of June occur the two great Feasts of Corpus Christi and the Sacred Heart. Our prayers and good works, therefore, could not be more appropriately directed than to the furtherance of Eucharistic Works.

Foremost among these comes everything connected with the *Holy Sacrifice of the Mass*. If people understood and realized more fully the enormous benefits from assisting at Mass, only grave reasons would ever cause them to absent themselves either on Sundays or holy days. As for *daily* attendance at Mass it is very uncommon, though many could avail themselves of the privilege without neglecting any duty.

Next to assistance at the Holy Sacrifice comes *Holy Communion*. Certainly the number of frequent communicants is on the increase. But in every parish many are to be found who never approach the Holy Table at all. Nor must we restrict our attention merely to the receiving of Holy Communion, but must extend it to the idea of *reparation*, which is proper to the League devotion of the First Friday.

Another Eucharistic work is that of *adoration*, commonly practised by Associates during the hours of Exposition. The King is enthroned and holds court. How few comparatively appear in His presence to do Him honor. His chosen ones, therefore, band together to make up by their fervor for the coldness and neglect of others. For this was the Guard of Honor organized; for this those religious Orders of men and women devoted to the perpetual worship of the Blessed Sacrament; for this the Association of Priests-Adorers with their lay associates; for this the members of the Nocturnal Adoration; for this the observance of the Holy Hour.

A most practical turn of Eucharistic devotion is that of the *Tabernacle* and *Altar Societies*. What better proof of love for the Eucharistic King than to provide for the decency and beauty of the altar service.

The June Intention, then, is a most important and comprehensive one. All our energy must be directed to advance the glory and honor of our Lord in the Sacrament of His love by furthering these various Eucharistic works by our prayers, works and alms.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. JULY, 1895. No. 7.

EVENING HYMN TO OUR LADY.

BY INIGO.

SOFTLY the vale in the sunset is sleeping,
Evening her mantle unfolds from on high,
Longer the shadows are stealthily creeping—
Soon will they settle on ocean and sky.
Safe thro' the gath'ring night,
Mother watch o'er us!
Soft on our faltering sight
Gleam thou before us!

Homeward the swallow his swift flight is bending,
Silvery tinklings are filling the air,
Thinly the smoke 'mid the beeches ascending
Summons the toiler from furrow and share.
Mother, when day is done
Do thou enarm us—
Drive far the evil one
Striving to harm us!

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Chill is the night wind so wearily sighing,
  List to the notes of its weird roundelay!
Hark how it swells, to the forest replying—
  Low now it whispers and hastens away.
    Safe from the tempest's wrath,
      Mother, defend us!
    Thou on our darksome path
      Strongly befriend us!

Mother, life's sunset in darkness is waning,
  Thickly the shadows are merging in gloom;
Homeward at last is the glad spirit straining,
  Rest comes fore'er at the gate of the tomb.
    Mother, amid the strife
      Stand e'er beside us!
    Unto the dawn of Life
      Safely to guide us!

OUR LADY'S SHRINES.

FROM what has been written in these pages, about shrines of our Lady, it is evident that there has always been in the Church a conviction that it is quite in the spirit of the Christian religion to have and to practise particular devotion to certain saints and to certain holy places. And this kind of devotion is not a vagary of enthusiastic or uneducated persons, but it has been taught and practised by the wisest and most learned of all times. More than this, there is a direct pronouncement of the Church itself on this subject.

In 1788, the Jansenist Synod of Pistoja reprobated and forbade nearly all the practices of piety common to Catholics; among others devotion to particular images and places, on the ground that they are not of faith. This schismatical Synod and its propositions were immediately condemned by the Holy See, in the Bull *Auctorem Fidei*, and the devotions of the faithful, with whatever else the odious spirit of Jansenism opposed, were vindicated and approved. Besides

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this explicit and direct utterance of the Church, the devotion to shrines and other holy places has very often, before and since, been approved indirectly, through the liberal grant of indulgences and privileges to innumerable sanctuaries and consecrated spots by the Holy See.

But even if we had not this sentence of the Holy See, or the express teaching of learned doctors and theologians, in favor of such devotions, we should still have come to the same conclusion about them from the fact that it has pleased Almighty God to teach us Himself that He holds some spots as more highly favored than others, and that he will accept, with especial favor, prayers and offerings made therein. "It is known to all men," wrote St. Augustine, "that He does set a difference between one place and another, though none can penetrate His counsel and explain why it is that miracles of this kind are wrought in one place and not in another."

The miracles alone would be a sufficient evidence of God's election in favor of certain privileged places and images; for these miracles and prodigies of various kinds have been perfectly well authenticated, and we are warranted in arguing from such display of divine power to the favor of the Most High. But if some scriptural warrant is required of us, we may quote the twelfth chapter of Deuteronomy and the dedication of the Temple of Solomon.[1] Again it pleased the Most High to choose the pool of Bethsaida and the waters of the Jordan, in which He placed a miraculous power to heal. Other instances abound in Scripture, and in ancient and modern history.

This being the case, it is altogether natural that the instinct of Catholic devotion should lead the faithful to make some outward display of their reverence for such places, and that they should expect particular graces there. From such a feeling, both reasonable in itself, and justified by miraculous evidence of divine approval, sprang the practice, common among the chosen people of God, in the Old Law and among Catholics in the New, of making pilgrimages to holy places.

1 Kings iii., 8; iv., 3.

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"The practice of pilgrimages," says the learned author of the *Celebrated Sanctuaries of the Madonna*, "has not been confined to any particular age, or country, or class of men, but it is rather one of those indigenous flowers of the faith, which is native to the soil and springs from it spontaneously without care or culture. It is a part of that natural language by which men give expression to their religious sense, when the heart charged with emotions of gratitude and veneration seeks relief in some exterior act." It is an "instinct of the heart, which prompts them to give outward manifestations of their interior worship."

Pilgrimages, then, when undertaken in the true spirit of pilgrimages, are certainly helps to the spiritual life and to holiness; and the more self-denial and personal discomfort there is in these pious journeys, the more acceptable they must be to God, who has given the attraction of special graces to holy places, and to our Lady or the Saints who are honored there.

It was certainly a bold and often dangerous undertaking in earlier times to start on a pilgrimage, especially when the pilgrim travelled alone to fulfil a vow or to ask a favor at some distant shrine. In those days the pilgrim journeyed on foot, often through hostile nations at deadly strife one with another, night after night knocking at the doors of strangers to ask for hospitality. His course might lead him through unknown and lonely tracts of country, over hard roads and steep hills or mountains, or through swollen torrents. As he went, with his pilgrim's staff and the cockle-shell wherewith to drink of the chance stream or the mountain spring, living on precarious alms, he must have been often reminded that we are all "pilgrims and strangers," "sojourners on the earth as all our fathers were." Such a pilgrimage as this would certainly be a great help to pious meditation and to the spirit of penance, which should be an accompaniment of these devout journeys.

In our day pilgrimages are not made in such mediæval style. We travel comfortably and expeditiously. But this is no reason for assuming that a pilgrimage may not be as devoutly made and as spiritually helpful now as when

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travelling, even at its best, was attended with much bodily fatigue and not seldom with more or less danger. The modern pilgrim may make the journey as prayerful and as meditative as he will; he will probably find some occasions for self-denial and for kindly charities on the way. Moreover, the gathering of great multitudes from many lands will impress the thoughtful with a new and elevating view of the Catholicity of the church, of the universal providence of God our Father, and of the far-reaching and all-embracing bonds of our Catholic brotherhood.

A well organized and religiously conducted pilgrimage, then, is always a good thing. If there were nothing else in it, it would still be a great public act of faith; and that is no small matter. We live at a time and in a country that scout the idea of miracles, that have no conception of the supernatural in everyday life. The wise men of the age, the men of modern science, make their own little minds the measure of God's omnipotence; they will not allow to the Almighty the power of doing anything that they cannot account for by their material standards, anything that to their way of thinking does not commend itself as useful or reasonable. These unbelieving scoffers flippantly condemn Catholic devotions as superstitious, and without any examination of evidence, pronounce them manifestly absurd and false.

In the face of this popular prejudice and contempt, pilgrimages to holy shrines may be esteemed as protests against unbelief and as professions of faith in the almighty power and unfailing providence of God, who is "wonderful in His saints." Such acts of faith are not without their reward, certainly in the life to come, and often in the life that now is. For, as they know who have visited holy shrines and sanctuaries, there is much to refresh the soul and to stimulate piety, in the sight of those outbursts of faith and devotion which storm heaven for favors much desired, in the crowds that throng the confessional and altar-rails, and the devout recollection of multitudes kneeling at the Holy Sacrifice, or, as at Lourdes, in the religious enthusiasm that hails the passage of the Blessed Sacrament, and

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the impassioned thanksgivings that follow the granting of the prayer of faith.

What is seen and heard in such places often produces an effect that would not be experienced elsewhere. To one who, after a retreat, asked: "Why do they not preach like that in our parish?" "They do, perhaps, preach a great deal better in your parish," answered one of the missionaries, "only here there is *an invisible preacher who speaks to the heart.*" "And these few words," says Dr. Northcote, "contain the secret of that wonderful influence which is felt by those who visit holy sanctuaries in the true spirit of pilgrimage." God is there the "invisible preacher." He draws souls to these holy places apart from the busy world, that He may "speak to their hearts;" and the long list of miraculous.cures and graces which fill the chronicles of such sanctuaries, are but a feeble exterior token of far more numerous and prodigious graces granted invisibly to penitent and believing souls.

THE FILLING OF TOMMY SODDS.

BY M. G. B.

THE OFFICERS' CLUB was an "Institution" of which the 37th Infantry was proud. Its laws and customs, written and unwritten, had been handed down faithfully from one generation to another. True, time and the army regulations had modified things somewhat since the days when punch was made in a barrel and the little game of poker was played three days running—or until some member of the game was obliged to report for guard duty.

"Those were glorious times, sir, the days of the 'old army,'" some of the ancient members of the club were often heard to mutter when some "youngster," fresh from West Point, had unwittingly violated the unwritten rule never to beat the "old fellows" more than one game out of three.

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When Sodds, the civilian appointment, joined the regiment and brought with him his young wife, a sweet-faced little country girl, the men and women of the 37th were dis-

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gusted and indignant. The men were disgusted that their page on the army register should be spoiled by the words "appointed from civil life," printed opposite Sodds' name, while all the rest were marked "M. A." (Military Academy).

The women were indignant that he should join the regiment already married, when there were so many daughters, to say nothing of sisters and sisters-in-law, to be provided with husbands, and such a lack too of eligible men in the 37th.

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When Sodds had been at the post three whole weeks and had not sent in his application to join "the club" the men shook their heads. When six weeks went by, with no application for membership from Sodds, who went serenely on his way as if he were utterly unconscious of violating the unwritten but inexorable code of his regiment, then the "old fellows" felt the matter must be taken in hand.

"The service was going to the dogs, sir, when every young upstart in the country was given a commission, and thought himself called upon to preach to his superior officers," so growled the "old fellows."

But if Tommy did preach it was only the silent sermon of his example; for he was full of respect for his elders, and would gather up with eager humility the crumbs of military wisdom they would occasionally let drop for his benefit; he regarded them all from his own First Lieutenant up as quite superior beings.

Major Hardstuff, whose nose of brilliant flame color had been a beacon-light of warning to many generations of "youngsters," was unanimously appointed to bring Sodds to the scratch, to show him his duty as an "officer and a gentleman."

So the very next morning as Tommy stood ready to march on as officer of the day, Major Hardstuff, who was marching off (he was only a Brevet Major and had to take his turn at guard duty with the others) proceeded to enlighten Sodds as to what was expected of an officer who had the privilege of belonging to the 37th Infantry.

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Poor Tommy stammered and blushed a little when he learned that his conduct had not at all reached the standard required by the *esprit de corps* existing in the 37th.

But he promised to remedy the matter at once, and that night his application was filed and he was duly elected a member of the club. Sodds paid his dues with praiseworthy regularity, but he was not at all a satisfactory club man. It was incredible, but he actually seemed to prefer his pretty quarters to the delights of the club, and he was never seen to take a drink.

From the women of the regiment his course met with great approval, and Tommy, utterly unconscious of it himself, was held up to erring husbands and delinquent subalterns as a model worthy of imitation. And so it came about that the men were determined to "fill Tommy up good and full, for once, at least," and Jack Barry's "promotion party" was chosen as a most suitable occasion.

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The glasses were filled, and Major Benton rose to propose the customary toast:

"Long life and good luck to you. May your shadow never grow less, and may you continue to be a credit and an honor to 'Ours,' Jack, my boy."

Every man sprang to his feet, glass in hand, waiting for the signal to drain them in unison.

Poor Sodds stood, too, but with empty hands. There was no water, and his glass was filled with the sparkling wine.

"Mr. Sodds, we are waiting for you to join us," said the Major, severely.

"I never drink, sir," faltered poor Sodds.

"By Jove! that's an insult to us all," some one cried.

And Sodds picked up his glass and drained it with the rest. After that first glass there was no trouble at all.

As Tommy emptied his glass two sad reproachful faces gazed at him—one a sweet old face framed in soft white hair, the other youthful and lovely, with merry brown eyes and dainty curls. He quickly emptied another glass, and the vision vanished.

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And so the fun went on, growing fast and furious as the sentinel called the passing hours. "Three o'clock, and all's well!" sang the man on number one.

There was a slight bustle at the door of Barry's front room. The face of the senior Post Surgeon appeared in the doorway. He had not participated in the evening's ceremony.

Tommy, with a foolish smile on his face and Barry's best red table-cover, was giving an imitation of a stage dance, encouraged by the laughter and applause of his not too critical audience.

"Sodds!" called the senior medical officer, sharply, "you're wanted at home at once. Your wife is very ill."

"Won't go home till morning," sang poor Tommy. "Tied to no woman's apron-strings."

"Good Heaven!" cried the doctor, hoarsely. "I congratulate you, gentlemen. Sodds' wife is dying. She is asking for him now."

The shock of the news completely sobered the whole party save poor Tommy, who had fallen to the floor in a stupor, from which they tried in vain to rouse him.

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Down in Virginia a gentle little white-haired mother was praying for her boy. As she knelt, the tender face of the Crucified One looked down with loving pity, the pierced hands pointed toward that wounded Heart, as if to impress upon her that there she would find the answer to her fervent petition:

"O! Sacred Heart of my Saviour, grant to my boy the grace to resist temptation.

"O! Thou who knowest the secrets of all hearts, who judgest poor sinners by Thine own most merciful Heart, remember my boy's inheritance from an erring father.

"I promise Thee, O, Sacred Heart, never to touch liquor in any form. O! accept this offering for my son."

O, loving, pleading mother heart! She who had never suffered one drop of the poison to pass her lips since the gallant, kindly husband of her youth had been brought to ruin and death by its deadly use. She made her offering as

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if it were some great sacrifice. But no matter, God understood, and that is all that is necessary.

"Rather death, than sin and dishonor, dear Saviour," she fervently ended her prayer."

The mother's heart was comforted and at peace. Her boy, so far from her watchful care, would be safe in the care of the Sacred Heart.

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Sodds' face, the day of the funeral, haunted them all. They could not look upon him without an inward shudder.

"Good heavens! Barry," cried Teddy Miles, usually the gayest and most reckless of "subs," "look at the man's face; so Judas must have looked when he had betrayed Christ. I've never seen such a look of despair on a human face before."

"God forgive me for *my* share in this devil's work," answered Barry, solemnly.

The grave, white-haired priest met the sad little funeral procession at the door of the chapel.

Sodds, as chief mourner, walked behind the coffin, not a sign of emotion on his face, though nearly everyone else was in tears.

The Mass for the dead was begun, and Sodds followed carefully the ritual.

Not even at the grave did he break down, and when all was over and he returned to his lonely quarters, none dared follow him save the Priest of God.

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That very night came the news that the Apaches had broken loose again. Sodds' company was amongst those ordered to take the field at once.

"Thank God! I am ordered," was his only comment when the news came.

It was midnight when the officer of the day met him on his way to the chapel.

"Where are you going, Sodds?" the officer of the day asked.

"To make my peace with God," replied Tommy, quietly. "See, some of the men are before me."

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The faint light of an altar candle showed a solemn scene. The old priest was hearing confessions. Small squads of soldiers, already equipped for the field, with their well-filled cartridge belts and carrying rifles, hurried in, hastily unburdened their conscience, and as quickly left.

Sodds knelt quietly with the waiting throng. He must take his turn with the rest.

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There had been a sharp brush with the Indians, and, although outnumbered, the troops had been victorious. But many a blue-coated figure, lying still and silent, staining the white alkali plains with ugly red patches, showed at what cost the treacherous foe had been repulsed.

"Sodds, my boy, I am proud of you. You have distinguished yourself to-day, my lad. Your name heads the list in my report to the General. By Jove! I've seen brave men and fighting before, but, boy, you fought to-day as if you feared nothing," said his Colonel.

"There is only *one* I fear, Colonel," replied Sodds, quietly.

"Who is that, may I ask?" said the Colonel, curiously.

"*Myself*, sir," was the low answer.

Even as they spoke a stir was seen among the men. Something was causing great excitement.

A tall young sergeant hurried up, saluting as he ran.

"Sir, the men say that some one left for dead has shown signs of life. It's old Murphy, of 'G' Company, sir."

As the man spoke, the officers anxiously scanning the plain before them, strewn with those silent forms, saw the figure of a sergeant rise slowly to a sitting posture.

The troops had had a desperate struggle to gain the safety of the rocky summit of the main divide, which they now held. Their comrades dotting the plains below had fallen in the swift run for shelter.

With many years' experience of his crafty foe, the Colonel knew full well that they had only retreated to seek hiding-places in the surrounding cañons, from which to pick off the unwary.

A faint cry, which sounded like "water," reached their ears from the wounded man.

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"This is awful!" groaned the Colonel. "One man I might spare," he murmured, uneasily, "but it would take four, at least, to carry him in, and—no, I cannot afford to lose any more men."

"Look, Colonel! look at the Lieutenant!" cried the Sergeant, grasping that officer's arm, utterly oblivious for the time of the distinctions of rank.

Sodds, pistol in hand, was already half way down the steep incline before they realized his purpose. He had lifted the wounded soldier in his strong young arms and was slowly climbing back.

A hundred willing comrades would have rushed out to assist, but for the quick, stern commands of the officers, who stopped the generous stampede just in time, for suddenly the cañon echoed and re-echoed with the sudden fire poured in by the lurking foe. Still Sodds moved on slowly, but when only a few yards from the nearest sheltering rock he paused, then sank slowly to the ground—dead.

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A week later a gentle, white-haired, widowed mother came out to the frontier garrison to take her boy home.

The little wife was to come, too, so that all her dead might lie at rest together, she explained, where she could tend the flowers on their graves as she prayed for her loved ones.

Only once did they see her weep; it was when the Colonel handed her a small morocco case, taken from her boy's pocket. It contained her face and the little wife's, and a small faded Badge of the SACRED HEART.

The Colonel and the senior Surgeon accompanied her aboard the train, and sat with her, after the funeral escort had returned to the post.

She had said good-bye to every officer in the post, and with tears in her gentle eyes, thanked them for their kindness to her boy.

"There is one thing I must say, gentlemen," said the little mother, "I am proud and happy that my son died as he did." There was a tremor in the soft voice. "My son was always a good boy, but he was a little weak; and his

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father died, sirs, from an over indulgence in liquor. I—I have always trembled for my son, but he died like a brave and honorable man. You, sir," turning to the Colonel, "who have sons of your own, can appreciate my feelings."

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It was the Senior Medical Officer who repeated the little mother's last words at the club that night.

One by one, subdued, impressed in spite of themselves, crept off to their quarters, the "Youngsters," until finally only the two oldest members were left—Major Benton and Brevet-Major Hardstuff.

Punctually at twelve, old Sambo, the faithful colored servitor, who had followed the varied fortunes of the 37th since "befo' de wah," brought in, according to custom, the steaming toddy kettle, the lemons and sugar.

"A good boy, but a little weak," murmured Major Hardstuff. Then suddenly straightening himself and clearing his throat, he said slowly: "Major Benton, I call you to witness. I shall never taste another drop of liquor; so help me God!"

"I will join you, Major," replied old Benton, unexpectedly but determinedly. "Sambo"—with a dignified wave of dismissal—"you may take that kettle away, and—never bring it back."

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And so it went, according to rank. The captains and first-lieutenants following rapidly, until even the "Youngsters" could not withstand the earnest movement, the outcome of the sincere remorse of those who took part in the "Filling of Tommy Sodds."

LET the heart but be penetrated with the love of Jesus, and the mind will involuntarily revert to those objects which He has so much at heart, and that not once, now and again, but frequently; and as our love increases, the thought of His interests will grow more constant, until it becomes the habitual occupation of our souls.—*The Voice of the Sacred Heart.*

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THE CONFRATERNITIES.

It is a happy and a most fitting order of things which leads us into the month of the Sacred Heart and of the Blessed Sacrament through the month of our Lady and Mother Mary. This is a good thought for our Sodalists to dwell on; one which should fire them with a pious emulation to make the closing days of Mary's month a season of especial devotion, both for our Lady's sake and as the best preparation for the month of the Sacred Heart.

During the blessed month of our Lady, her favored children have gathered about her altar, they have offered at her shrine the fairest flowers that come with nature's bloom, and the still lovelier flowers of prayer and praise and, best of all, the devotion of pure and loving hearts. These have been happy days, days of grace and blessing for the true children of Mary. But the end is at hand, and they must make the most of their last opportunity. The leave-taking should be one that will be worthy of our Lady and memorable to them.

It is a pious and a becoming practice to close the month of Mary with great solemnity; and in this the members of the sodality very fitly take the lead and give the example. Now, accordingly, they will gather up all those fragrant offerings of the month into one crown of beauty to deck the brow of their Immaculate Queen. They will marshal their ranks and, as they march beneath Mary's banner, they will raise their hearts and their voices to her, in praise and thanksgiving for the blessings she has bestowed, and in prayer for a continuance of her motherly care and protection in the months and years to come.

Upon scenes like these our Blessed Lady must look down with loving approval; and that mother's love will prepare her children's hearts for the approaching feasts of her divine Son to whose Sacred Heart they will come most surely through the Immaculate Heart of Mary. We may be sure that the more we give to Mary the better we shall please our Lord and Master, since all the extraordinary honor we pay to her has its fitness in her peculiar relation to Him. There is a beauti-

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ful episode in the life of St. Gertrude, which bears out this doctrine so entirely and so touchingly that it would be a pity not to quote it here.

The Saint tells us that she was wont to refer to Jesus everything that impressed her as being beautiful and lovable. Thus, when she heard the praises of Mary or of the saints, she always thought far more of Jesus, the King of kings, and the source of all these perfections, than of the saint whose feast was celebrated. Now it happened, on the feast of the Annunciation, that the preacher made a magnificent panegyric of the glorious Virgin; but he did not dwell on our Lord, or the great mystery of the Incarnation. St. Gertrude felt hurt at this, and, on her way back to her cell, as she saluted an image of the Blessed Virgin, she felt that all the love of her heart was going out to Jesus, Mary's blessed Son. Afterwards her extreme delicacy of conscience made her fear that she might have displeased the Queen of heaven. But our Lord came to console her. "Have no fear," He said, "for when you think of Me, as you salute My holy mother, she accepts such an act of homage with great joy. However, when you pass that image again, put Me aside a little, to salute My mother with all possible devotion." And, as the saint protested that she could not think of turning her thoughts for a moment from our Lord, He kindly added: "Do Me this pleasure, My child; for every time you salute My mother thus, I shall gladly accept and reward your offering as I reward a faithful servant who, for My greater glory, deprives himself, for a season, of Me, who am the infinite source of all good."

We are happy to announce, as our own little May offering, that we have now ready a very neat four-page leaflet, as a "Memento of Admission into the Sodality of the Blessed Virgin." The first page bears this title and a beautiful half-tone picture of the Annunciation, the title, the *Prima Primaria*, the Mother-Sodality in Rome, taken from the name of the church in which the first regular meetings were held. The second page is a blank, on which the name of the Sodality and of the member are to be written; the third and fourth contain Sodality prayers and Indulgences.

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Not since the first settlement and purchases of the site of the Mission of the Martyrs, in 1884, have we had such good news for the friends of the Shrine as we are able, by a happy providence, to announce in this issue. The ravine that figures so prominently in the story of the captivity of the first missionaries to the Iroquois, and particularly in Father Jogues' account of the burial of René Goupil, is, at last, the property of the Shrine, and will henceforth be consecrated to the memory of its first holy explorers, and secured from every possible hindrance to the piety of the pilgrims who have insisted on making it a sacred precinct from the beginning.

Although the owner of this property had all along permitted the pious processions of the Auriesville pilgrims to make their own of it on pilgrimage days, it would have been too much to presume that this could last always. Besides, there was always a chance that the ravine might fall into the hands of parties who would take advantage of the pious regard in which it is held, to turn it into a park or some kind of money-making resort. For this reason, all who are interested in the Shrine, have been always desirous of possessing this sacred spot, and when lately it was hinted that there was a possibility of buying it, our prayers and endeavors to secure it were redoubled, until at last success crowned our efforts and it is now ours.

To call the new property, or any part of Auriesville, "ours," is to identify ourselves with the thousands of its

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patrons whose donations and prayers for so many years have enabled us to do all that has been done toward acquiring the holy place and consecrating it to the pious purposes for which it is held. By "ours," in this particular case, we mean the devoted friend of the cause who acted as intermediary in the transfer of this property, and more especially, the generous patron and pilgrim who promptly donated the price of the amount of land it was first proposed to sell. By the laws of gratitude, benefactors are entitled to a share in the good things that result from their gifts, and we look confidently to every friend of the Shrine to repay these, our latest benefactors, by a special intercession with the Martyrs of Auriesville.

As hinted above, the purchase of the ravine was not so simple nor so easy as it might have been. One difficulty was, that to buy the ravine proper an adjoining piece of land had to be included in the purchase, and this additional demand on the Shrine funds threatened for a time to put off the purchase indefinitely. It was, however, decided better to buy the place at all costs, and the timely offer of the intermediary in this purchase to stand for the additional sum needed, provided we should relieve him of this engagement in a year from now, made the transaction as simple and easy as we could desire. The terms of the purchase, as well as many other interesting items about the Shrine and the various projects connected with it, are soon to be printed in a circular, which will be issued, with a new leaflet of prayers for the cause of the Martyrs, before the end of June. All who wish to have this circular and leaflet should apply to us by postal, or, should they wish to defray the post-expenses, by a stamped envelope and a word to let us know that they want them. The circular will also give full information about the usual summer pilgrimages to Auriesville, which this year promise to be more frequent and numerous than ever.

A matter of more personal interest, perhaps, is the announcement that the drawing for the model of the new

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statue of Our Lady of Martyrs took place Thursday evening, May 16, in presence of several of last year's pilgrimage. Mr. Charles H. Misner, of Peoria, Ill., who had taken and filled the book issued under the title of St. Agnes, got the model of the statue, and Miss M. Mulhall, of New York City, whose name was entered in the book inscribed Our Lady of Martyrs, taken by Miss Donohue, of the same city, drew the second premium, a silver tea-set.

No one cares to leave Auriesville, *i. e.*, no one who knows the story of the captivity of Father Jogues on that sacred spot. The fascination is not merely in the beauty of the scenery nor in the wholesomeness of the atmosphere, but in the sacred memories connected with the place. Singularly enough, just as we are fascinated by these memories, Father Jogues was fascinated by the work, and even by the sufferings which make the subject of them all. For a whole night he prayed and deliberated before he could consent to close with the offer of the kindly Dutch commander of the post at Fort Orange (now Albany), to make good his escape. In his lifetime he declared that the day would come when a grand temple would crown that hill-top, already consecrated by so much heroism and suffering. This alone would explain the strength of the attraction which makes one who knows his story love to linger near the spot.

It was Ascension Eve, and this made it harder to leave the holy place. Three hours had been given to pacing the ground in and about the ravine, and now we were at the Shrine again. The vespers of the great feast were reminding us that the King of Martyrs had ascended into heaven to lead thither the army of those whose garments had been steeped in the Blood of the Lamb. How truly we could re-echo in Father Jogues' case: "He led captivity captive, alleluia!" And then came St. Paul's phrase: "Ever living to make intercession for us." Like Him, their Head in all things, His holy ones live with Him to make intercession for us. No wonder one leaves with reluctance a place where

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the very air seems to be charged with the power of prayer and of the meditation of men whose lives were all holy and filled with beautifulness. May God hasten the day when the power of the intercession of his servants, Father Isaac Jogues and companions, may be so evident as to be declared to all Christians by the voice of His Vicar upon earth!

WHERE once the Indian war-whoop rung,
Now sounds the chant by Pilgrims sung;
Devoutly kneeling at the Shrine
'Now hallowed by the Rite Divine.
Here Kateri her home erst made,
The Lily of the Mohawk glade;
Here too, the noble René died,
A victim for the Crucified:
And here the saintly Jogues outpoured
His life's-blood for the savage horde.
And now there reigns at Auriesville
The Martyrs' Queen on Martyrs' Hill.

CONTRIBUTIONS TO THE SHRINE.

J. M. B., Amenia, N. Y., in thanksgiving	$5 00	A Child of Mary, New York city	1 00
A friend, St. Clair, Pa, for an intention	1 00	M. L. S. H., Buffalo, N. Y., for two intentions	5 00
M. J. K., New York city	1 00	C. J. G., Newark, N. J, in thanksgiving	1 00
D. F., Irvington, N. Y.	1 00	"Anon," New York city, in thanksgiving	1 00
C. J. W., Altoona, Pa,	1 00	E. J. K., Chicago, Ill., in thanksgiving	1 00
P. M., Fountain, Minn.	1 00		
Sr. M. W., Loretto, Ky.	1 00		
H. O'D., Sarina, Canada	1 00		

MONTELLO, WIS., May 24, 1895.

REVEREND DEAR FATHER:

In the PILGRIM for June we see among "Our Lady's Shrines" a mention of our Shrine at St Marie.

On May 30 another pilgrimage will be made to this Shrine, and for the first time in thirty years a Mass will be said in the old stone church at St. Marie

On May 9, the two hundred and twentieth anniversary of Father Marquette's death, we celebrated the day at Montello by a procession around our church on the hill First the altar boys, carrying the banner of the Blessed Virgin, then the priest, the school children bearing the banner of St. Ann, then the congregation, the children singing hymns to our Lady and in honor of Father Marquette.

A PROMOTER.

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WORK OF THE MISSIONS.

The following interesting and very touching letter was sent to us by Mgr. Barthe, S.J., Vicar-Apostolic of Trichinopoly, who had just received it from one of his Missionary Fathers:

MUDITANANDEL, February 19, 1895.

MY DEAR LORD BISHOP:

I hasten to communicate to your lordship a piece of good news which will, I am sure, console you greatly amid the trials to which it has pleased Divine Providence to subject you in your failing health.

Yesterday I visited a village in which no Catholic missionary ever set foot. It was the urgent entreaty of some Catechumens that took me thither. These good people belong to the caste of the shepherds, a caste in good standing in Southern India, and one in which we have not yet many Christians. Fortunately, they have not yet been tampered with by Protestants, but remain honest pagans, herding great flocks of sheep or of oxen. Their profession is as honorable here as it was in the time of the ancient patriarchs.

The Catechumens, however, stand somewhat higher in the social scale than the mass of their congeners. They pride themselves on having formerly possessed certain rights of seigniorage over a wide domain, which includes three villages of considerable importance. As a result of their increase in numbers, and also of the vicissitudes of the times, the property which their fathers held as one great estate is now divided among them. Some portions of it have even passed into the hands of strangers.

So much for their social condition. What is more to our purpose now is that their disposition is excellent. This is their own account of their motive in calling for me: "We have long desired to be Catholics. Our Caste Council, though not hostile to our purpose, viewed with pain the prospect of a division among us on religious grounds, and they advised us to defer the movement for a time. Our chief died lately, and now the Council has entered upon a serious examination of our proposal. We have two Catholic relations among us, one at Putchikadu, the other at Juticorin. We have read their religious books, and as it is generally conceded that our proposal is in no way opposed to our tribal customs, we are free to act. We have already given up our heathen practices, and, after various inquiries in different places, we have been referred to you." And to us they came. I had promised to go to them on Sexagesima Monday, but they feared, in their eagerness, that I might forget my appointment, and they sent a deputation on the Sunday. The poor fellows had been wandering about from four o'clock in the morning till noon, not knowing where I resided. Of course I went with them, and I was received most cordially and reverently by the whole population. The village consists of sixty houses, inhabited by the shepherds. Ten of these households declared themselves Christians without delay. The rest promise to follow soon.

Here is the substance of their propositions: "We are eager to worship the true God, but we do not know how to go about it. We need instruction and we must have a church."

"All this is quite just and reasonable," I answered. "But to build a church we must have ground and some money. Can you furnish a site, and are you willing to make some sacrifice to provide the means for building?"

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"We are most willing," they said. "But we have no free site, and the famine of 1877 reduced us to a state of poverty from which we still suffer. And then we need a school for the children. The pagans will attend it also, and you may be sure that all will soon be Christians."

"Very well," I rejoined. "But we shall need money for all that. I shall apply to my Superior, and we will do what we can."

And accordingly I am writing to your lordship. These good shepherds are so well disposed that it would grieve me sorely to disappoint them. I cannot help looking upon them as the brethren of those who were first called to the Manger in Bethlehem. They are the first fruits of their tribe and of their caste, which will soon follow them into the fold of Christ.

To accomplish what is necessary for the salvation of these souls, we need at least five thousand francs. I know the difficulties under which our Mission is laboring now. Can it make so considerable a sacrifice in its present need? I place the matter before you. If the Mission cannot supply the want, might not an appeal be made to generous souls in Europe or elsewhere? Surely, the offerings made for such a purpose would be a source to the givers of many blessings from the Sacred Heart of the Divine Master, and would bring many souls into the Church which He founded at the cost of His Precious Blood.

I beg your lordship's blessing and prayers.

Your obedient servant in Christ,

G. Pouget, S.J.

Rockport, Texas, May 23, 1895.

Dear Father Director:

My church is in pieces, blown down by a cyclone on the night before last. Diplomas and everything are gone. But, not discouraged, I must start immediately another little Sacred Heart Church. My poor people have already, with Rt. Rev. Bp. Verdaguer, subscribed ninety-five dollars, but I need a few hundreds at least. Oh! please pray for us and send us a new Diploma of Aggregation.

I wish I were a rich man. Thank God for me and with me, for I was saved miraculously. Naturally, I should have been buried under the debris, but God gently removed the church from its blocks about fifteen feet and then took it down, thus saving my little house and myself Visible miracle this, as well as many other wonderful happenings in this disaster.

Yours respectfully in Christ

Father Fortier.

Acknowledgment is made of the following contributions:

For Father Rapp, S.J., Jamaica Mission.		**For the most needy mission.**	
"Anon," Gesù Centre, Phila., per Rev. D. C. D.	$25 00	"Anon." St. Louis, Mo. .	$1 00
Jamaica, per Promoter St. F. X. Centre, N. Y. . . .	3 00	M. McC., Hudson, N. Y. . .	1 00

A boy, rather small for his years, was employed in an office as errand boy, for four gentlemen who did business there.

One day, as was not unfrequently their custom, they were chaffing him about his diminutive size, and said to him: "You will never come to much you rascal, you are too small."

The little fellow looked at them. "Well," he said "I do not know, but small as I am, I can do something none of you four men can do."

"Ah, what is that?"

"I can keep from swearing!"

There was a lull in the conversation.

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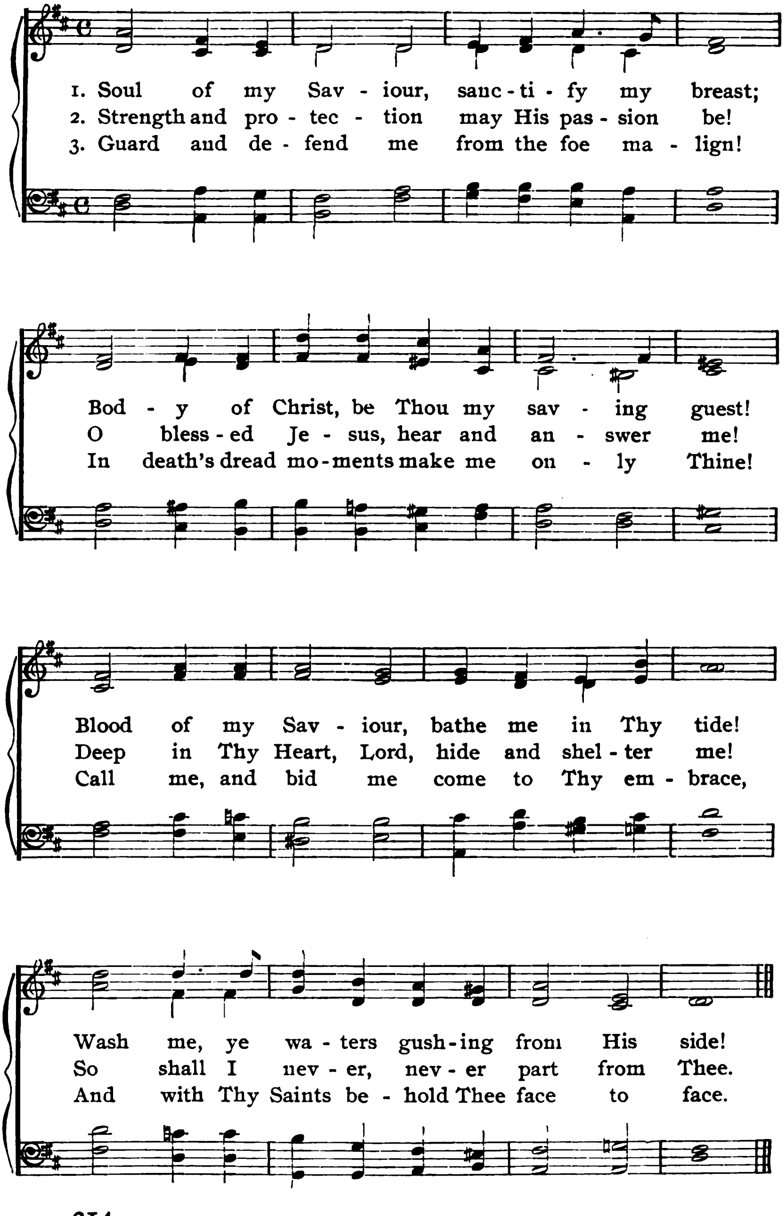
Soul of My Saviour.

T. HEWLETT.



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POINTS FOR THE COUNCIL.

June is the month that brings to our office such requests as: "Please cut down the number of our *Decade Leaflets* during the summer months;" or, "Kindly send the mysteries for July and August at once, so that we may distribute them before the vacations." Fortunately such requests are few and far between, but they should not be made at all. Why cut down the number of *Decade Leaflets*, when they can be sent to absent Promoters by mail, for the summer months at least? How can we send August leaflets until we shall have received the summaries of Intentions from our Local Centres and put them together in totals for recommendation in the Calendar, which, therefore, cannot be made up before July 1st?

June is, therefore, the month for making up by the mails and a little clerical zeal what some of us may not be able to do because of our distance from home. There must be compensation in all things. Hence, if for health or recreation, I must abandon my usual facilities for this or that good work; if, by leaving the city, I cannot attend to the Associates of my League Band, I should make compensation, and, when I cannot provide a substitute, use the mails at least, even if it may cost me some money and extra labor in hunting up addresses and mailing the *Decade Leaflets* to all who depend upon me. The stay-at-home Promoters should do the same, but then compensation, in the way of stamped and addressed envelopes, should come from the Associates at large.

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In the June Council, then, let every Promoter, about to leave for the country, either name a substitute for the summer (and this, by the way, is an excellent means of securing good candidates for the Promoter's office next term); or, when this is impossible, let them leave their summer address, with a memorandum of the number of leaflets required, and the necessary postage. Next, outside of the Council they must make sure of the address of every one of their Associates, and then they can leave the city with their consciences at ease for their good intentions, even if the work should never be actually accomplished.

Compensation in all things means that when Promoters are cut off from doing the usual League work at home they must seek to do all they can abroad. To judge from our past experience most of them realize this, because every summer brings us a host of applications for information about the League, and in nearly every instance some wandering Promoter is credited with having induced the applicant to write us. The more of this work the better. It is the Promoter's real work, and by it they extend abroad the kingdom of Christ our Lord. Still, all this will be more effectual if it be done discreetly and with exact knowledge of the way to apply to us either for establishing the League in a church or convent, or for aggregating individual members. This is why a supply of our leaflets and other prints is of use in such an apostleship, our hint cards, directions for establishing the League, almanacs, etc., etc. Those who wish to apply such publications to the purpose just mentioned may have them by writing to us and enclosing the necessary postage.

There is still time during the month of June to have a solemn consecration to the Sacred Heart of our church, our schools, our families, parish, League or other societies or interests. Even where some such consecration has been made before, it is most beneficial to renew it solemnly from year to year, and at no time can this be done more appropri-

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ately than during the month of the Sacred Heart. In the book of League Devotions we are just issuing, various prayers and programmes of services for these consecrations can be found. The consecration of families and also that of children in schools are printed on separate four-page leaflets. There is no reckoning the number of families and societies that trace back all their blessings to a ceremony of this kind.

We speak of the new "League Devotions and Choral," because it is at last ready for our Associates, and they will find it complete in its League devotions, practices, prayers, services and hymns. Neither time, nor pains, nor expense have been spared in publishing it, and we trust that it will find favor with all, and help forward the great work of prayer and zeal in which we are all laboring.

"The League in Schools" is a new edition of what was formerly called "The Children's Manual." It appears very opportunely at this time, because although the opening of schools is the time for establishing the Apostleship of Study in colleges and schools, still it is better to have the necessary information at hand during the vacation months, so as to be fully prepared to begin the work as soon as school begins, in spite of the many other things to be attended to at that time. Hence Promoters will be doing a good work by making known the existence of such a manual to those of their acquaintances who may be engaged in teaching or directing schools.

In answer to several inquiries from Directors, Promoters and readers of the *Messenger* and PILGRIM, we beg to state that we have not authorized the Sacred Heart medal manufactured by a certain engraving company in St. Louis. We have our own League emblem, which was adopted to satisfy the repeated requests of Directors in every part of the country, who were eager to have one recognized League emblem. We are glad to state that it has met with favor everywhere.

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PATRONS OF THE MONTH.

First among the monthly patrons come the two illustrious brothers Cyril and Methodius (5th), who, by their labors among the Slavonic people, are justly called the Apostles of the Slavs. Moreover by their translation of the Bible into the Slavic tongue, they are considered to be the authors of that language. They were called to Rome by Pope Nicholas I., and were there consecrated bishops. Among the people whom they evangelized were the Moravians, Pannonians, Bulgarians, Dalmatians, Bohemians and Poles.

S. Pulcheria (7th) was most illustrious by her birth, for she was the grand-daughter, daughter, sister and wife of Roman emperors. But she was nobler by her zeal for the truth of the Incarnation and the prerogative of the divine motherhood of Mary, so that the Fathers of the Council of Chalcedon with one acclaim hailed her as the guardian of the faith, the peace-maker, the banisher of heretics, the pious and orthodox, the new Helena.

S. Elizabeth (8th) was the namesake of her grand-aunt, St. Elizabeth of Hungary, and the imitator of her virtues. The daughter of Pedro III., of Aragon, she became in early youth the wife of Denis, King of Portugal. But her royal crown had its thorns, for her husband was cruel and unfaithful. Her patience and charity finally won him to a better life. She was distinguished as a peacemaker and for her kindness to the poor and to charitable institutions.

S. Veronica Giuliani (9th) was remarkable for her devotion to the Passion. Our Lord rewarded her by crowning her with thorns and impressing upon her the marks of His five wounds. In ecstasies she underwent the agony of the cross. Yet, in all her sufferings, her cry was ever: "Satiate me with the Cross."

S. Bonaventure (14th) is known as the "Seraphic Doctor," from the fervor of divine love which characterizes his writings and which he said he drew from the crucifix. In spite of the humble Franciscan friar's entreaties, he was

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raised to the Cardinalate. At the Council of Lyons he won over the Greeks to Catholic union by his piety and eloquence.

S. Henry (15th) had a ruling idea—God's greater glory. When elected Emperor of Germany, this idea took the shape of reigning for God. All his conquests had in view the conversion of the conquered peoples. Cathedrals, churches and monasteries were built and endowed by him. Devoted to the Holy See, he fought for and brought back in triumph to Rome the Pope Benedict VIII., by whom he was crowned.

S. Camillus de Lellis (18th) learned by his experience as a patient in a hospital at Rome the carelessness of paid officials and nurses. He therefore resolved to found a congregation to minister to the wants of the sick, whom he venerated as living images of Christ. He was indefatigable in attending to the bodily and spiritual needs of his patients, saying: "Charity seeks not its own convenience."

S. Vincent de Paul (19th) was the Apostle of his age. He was solicitous about every class of people. The king and his court received his counsels; the galley-slaves, the sick and the maimed, the aged poor, the new-born foundling, shared his solicitude. For the good of the clergy he saw to the establishment of seminaries and instituted the Priests of the Mission, commonly called Lazarists. For his works among the sick and the needy, under his inspiration, the Sisters of Charity were founded. He used to say: "Those who love the poor in life shall have no fear of death."

S. Jerome Emiliani (20th) was the friend of orphans. When he found them deserted in the streets, he would take them to his palace, clothe, feed and instruct them. He founded orphanages through Northern Italy, and instituted the congregation called the Clerks Regular of Somascha. He asserted that whenever he wanted any special grace from God he would make four of his orphans under eight years of age pray for it, and that he had never yet been refused what they had thus asked for.

S. Mary Magdalen (22d) teaches us the power of true charity, for Christ Himself declared that many sins were

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forgiven her because she loved much. Her love to Him was shown, not in words, for she is not recorded to have spoken, but by her acts. "Perfect love casteth out fear," so Mary dared to do public penance, and afterwards to follow Christ to Calvary.

S. Francis Solano (24th) was an Apostle of peace from his boyhood. What he did among his play-fellows he continued to do all his life. In Peru he stopped the duels and feuds of the Spanish settlers and taught them forbearance towards the Indians, thousands of whom he baptized. He died repeating his favorite expression: "Blessed be God."

S. James the Greater (25th) was one of the three favored Apostles of Christ, admitted to see Him restore the dead maiden to life, to be a witness of His glory in the transfiguration and of His agony in Gethsemane. He was the first among the Apostles to drink the chalice, which he and his brother, St. John, had boldly asserted their power to drink, animated by divine grace.

St. Anne (26th) by her relationship to the Mother of God deserves our devotion. What graces must have been hers, of whom was born Mary, the ever-blessed Virgin. Of the royal line of David, Anne and Joachim lived entirely occupied in prayer and good works. They divided, according to tradition, their income into three parts, one for the Temple, one for the poor and one for their own needs.

St. Martha (29th) teaches us the beauty of hospitality, for it was to her household at Bethany that our Lord was wont to betake Himself. How she appreciated His company is proved by her eagerness in serving Him. Though excessive, it came from love and a desire to honor Him. She has come to be the patroness of the active life.

S. Ignatius Loyola (31st) after his conversion to a better life, lived but for one object—the greater glory of God. This is the characteristic of his own life and of the religious order which he founded. Like his Master he was misunderstood and misrepresented, but he bore it all with patience and joy, and knowing that it was safer to bear the cross than wear the crown on earth, he prayed that his society should never lack contradictions and persecutions.

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NEWS FROM LOCAL CENTRES.

——In St. Patrick's Centre, Eau Claire, Wis., out of 876 Associates, 495 belong to the Second Degree and 386 to the Third. The number of members is growing.

——In the College of the Holy Cross at Worcester, Mass., there will be daily Communions of Reparation among the students during the months of May and June. This speaks well for the piety of the boys.

——In Tacoma, Wash., writes a Promoter, "the League advances steadily, though not rapidly, because the people are much scattered, but their spirit is excellent and there is a good number of Communions.

——From the San José Centre, Cal., a Promoter reports several cases of conversion and of luke-warm Catholics and sinners who have happily returned to the practice of their religious duties.

——The Centre of Our Lady of the Sacred Heart, Watertown, N. Y., held a reception early in May. The services are described as very devotional, consisting of the League Devotions and congregational singing of beautiful hymns. After the Instruction and conferring of Badges, there was Benediction of the Blessed Sacrament.

——The Rev. Local Director of a Centre established within a year past, in a small parish in Indiana, writes hopefully of his charge, though he says: "It is hard to have to deal with people who do not believe in works of supererogation." Still, there is hope, for the number of Communions, received monthly, has been more than thrice doubled since the establishment of the League."

——St. John's Centre, Canton, O., reports that "much good has been accomplished in our parish by the League, since it was established in 1890. The Promoters are zealous and faithful in their work, and with members of their bands, they kept the watches continuously before the Blessed Sacrament on Holy Thursday. The Intentions are summarized and read at the meeting by our Director, immediately before the Blessed Sacrament is exposed on the fourth Sunday of the month, and all unite, during the exposition, in reciting the beads for the Intentions."

——The League was established in Ansonia, Conn., in September, 1894, and, "owing to the active interest of our Local Director, it is spreading rapidly. We have now 1,360 Associates, and the number is growing steadily. On April 21, after a three days' retreat, the Devotion of the Forty Hours was begun with a Solemn High Mass, and in the afternoon there was a very impressive ceremony of Reception, in

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which sixty-eight Promoters received crosses and diplomas. Many others are still on probation. The Promoters' Council is held on the third Sunday of the month, and on the First Friday we have devotions of the League and Benediction."

——The Local Director of the Church of the Sacred Heart, Worcester, Mass., writes: "I have to report splendid results from our Promoters. This month our Perpetual Communion is well established, and it is very edifying to find that every day has at least a half-dozen at Holy Communion. I have assigned a day for every band, and as we have now ninety-three bands we have three for every day. I have also placed each band under a special patron, by which the band will be known. We have reason to feel very grateful to the Sacred Heart for the great fervor and religious enthusiasm which is manifest.

——St. Louis Centre, Washburn, Wis., reports that "the First Friday is always appropriately celebrated here. The League has a High Mass every First Friday, and the number of Commuuions of Reparation is increasing. It is wonderful how many of the wayward lumbermen of this region have been benefited by the fervent prayers of the League. The zeal and activity of our Promoters promises soon to double our number, and we expect more wonders yet from this institution in this parish. Promoters' Councils are held regularly. Our school children say the Rosary every Sunday before High Mass, in the Church, for the conversion of wayward young men of the parish. The recital of the Rosary in common, by the children, brings the parents and others into the church before Mass begins."

Obituary.

We recommend to the prayers of our Associates the souls of the following Promoters: Mrs. Catharine Bederman, St. John's Centre, Canton, O.; Mrs. Ida Hart, Decatur, Ind.; Mother Benedicta, Halifax, N.S.; Mrs. Eliza Williams, St. Lawrence's Centre, New York, George Boden and Virginia Kelley, St. Joseph's Centre, Pittsfield, Mass., and of John W. O'Brien, Edgewood, Pa.—*May their souls and the souls of all the faithful departed rest in peace.*

A WORTHY DIRECTOR'S DEATH.

Holy Name Centre,
St. Louis, Mo., May 29, 1895.

Rev. Dear Father:

It is my very sad duty to advise you of the death of our zealous and beloved Local Director, Rev. J. J. Flanagan.

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He established the League in our parish on January 17, 1892, but for months previous to that date had labored for its interests. He spared himself no pains in training the Promoters for their many duties, and by example, more than word, taught us how much a single soul can do to promote the interests of the Heart of Jesus, if he is only inflamed with Divine Love. He labored incessantly, never thought of taking a vacation or of going abroad for his health. His only pleasure consisted in drawing souls to love God more and more. Since the establishment of our Centre we have held Promoter's meetings on the 4th Friday of every month, and he missed but two of these meetings—the first because he had to attend the Priests' Eucharistic League meeting at Notre Dame, Ind., and the other was caused by his serious illness. He carried out all the rules in the Hand-book perfectly and made it a pleasure for us to assemble. He subscribed for the PILGRIM for many persons who could not well afford to do so themselves, and for the *Messenger* for many of the Promoters.

During Lent we kept Holy Hour in common at the church, every Thursday night from eight to nine o'clock, and as large a congregation assembled to take part as for the *Stations of the Cross.*

He leaves seventy-seven well-trained Promoters, not one of whom is in the habit of missing a meeting, and a League membership in our Centre of about three thousand souls. His death was edifying as was his life. Our worthy Archbishop and several priests were with him till within a few hours of his death, and our Pastor, Father Fallon, with Father Fenlon of the Visitation parish, remained with him till he breathed forth his soul. His last act was to kiss the Crucifix, and his consolation, the prayers of the Church which had to be repeatedly read for him. He died on the morning of the 3rd Sunday, May 19, at 2:40 o'clock. About four hours later the four sodalities of our parish, the K. F. M. and Catholic Knights of America all assembled and offered Mass and Holy Communion for him, as it happened to be our Communion Sunday. During the night before his burial, the sodalities recited the Office for the Dead, at the church where his body lay in state. After the sodalities filed out, the Promoters and members of the League filled the church and kept Holy Hour for the eternal repose of his soul. The funeral was in keeping with the rest. Never have we witnessed anything so deeply religious as the spirit which pervaded it all. Our loss is great, but we suppose that during his life we took his presence like so many of God's graces, as a matter of course, and forgot to thank Him for the blessing He gave us.

As his only request was "Say a prayer for me," I beg the prayers of the League, and especially yours, Rev. Father, for the repose of his soul.

THE SECRETARY.

YOUNGSTOWN, OHIO, April 28, 1895.

REV. DEAR FATHER:

A fine example of what a Promoter should be is the legacy left to our League by Mr. Patrick Duggan, who died on Thursday, April 18. At the time of his death, he personally supervised the distribution of tickets to twelve bands, and had given a number of well organized bands into the care of others. Although over seventy years of age and a constant sufferer from asthma, he never excused himself as a Promoter, and seemed to choose members farthest away and most likely to be neglected. A principle that he strove to impress upon other Promoters was to have a few members, at least over the ordinary fifteen, so that in case of any withdrawal, the reserve might be drawn upon. In humble worldly position, he was one of God's noblemen, always a courteous Christian gentleman. His life was a constant good example. May his prayers now be efficacious with God for the coming of His Kingdom. Very respectfully in the Sacred Heart,

LORENE DURBIN,
Secretary.

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GENERAL INTENTION FOR JULY, 1895.

Recommended by His Holiness, Leo XIII., with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Christian Education.

"THE child is father to the man," and the Christian child becomes the Christian man. How important, then, the intention for this month is, must be estimated by the results desired.

It is well in our times to put down clearly what the Church holds. There is a good deal of misapprehension about her position towards State education. What she objects to is not that the State should supply schools, or apply the means to support them, or require a certain course of study, but she does object to the inadequate training which they furnish. She says that education is not the *cramming* of a certain amount of varied matters into a child's head, nor the mechanical repetition of it, which would be rather the undue training of the memory, to the disadvantage of the understanding.

But education is the *developing* of the faculties, including the moral ones. To neglect the latter would be harmful in the extreme. To educate is to form character. How can this be done in a system which ignores the moral side of the man? The answer might be that the home influence and the Sunday-school must supply this element. They should do their share, we frankly admit, but the limited time devoted to catechism on Sunday is insufficient. Moreover, experience proves that the very class that frequent public schools are the most difficult to get to attend Sunday-schools, that the religious side of their character is undeveloped and that in consequence they do not think, feel or act in a Catholic spirit.

That there are exceptions is undoubted, but these very exceptions result in most cases from the fact that the parents were more than usually careful in looking after the spiritual welfare of their children. The thing that impresses an observer in those educated in non-Christian schools is a spirit of independence which has no reverence for any authority. This lawless spirit of independence is unchristian and anti-Christian; therefore, does the Church, faithful to her mission to train souls for heaven, insist upon Christian education.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. AUGUST, 1895. No. 8.

IN VISION FAIR.

BY J. R.

IN childish visions, when the hour of prayer
Lifted my heart and mind to things of Heaven,
Often in fancy, to my sight was given
The view of that bright heavenly crown so fair,
Which I should wear.

With many a gem bedecked it seemed to shine,
Bright, gleaming, through a rift of deepest blue.
Of sin and loss, no thought I ever knew:
That crown, prepared for me by Love Divine,
Was surely mine.

While now in manhood's years the cross I bear,
Tempted and weak, with secret cares opprest,
My wearied soul, that only yearns for rest,
Forgets the bliss of Heaven, the crown so fair,
That waits me there.

The cross is real, the crown of fancy born;
Childhood has dreams, and manhood work and strife;
And these make up the sum of human life:
But eve reflects the glory of the morn,
Ere night comes on.

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So blessèd crown, O helpful vision beam,
When falling shadows dim life's closing day,
And failing strength makes hard the upward way,
That childlike faith may see, as childhood's dream,
Thy heavenly gleam.

And blessèd Cross, blessed by my Saviour's pain,
Tho' tears may flow, and oft the heart repine,
Yet for no earthly bliss I'd Thee resign;
For 'tis through Thee, I hope, 'mid angels strain,
My crown to gain.

OUR LADY'S SHRINES.

OUR LADY OF THE SNOW.

THE feast of Our Lady of the Snow which is celebrated on the fifth day of this month suggests to us a shrine and picture of our Blessed Lady, both of which are most remarkable in their origin and history as well as in the graces and favors which God, in His good providence, has attached to them.

According to a pious and well-founded tradition there lived in Rome in the fourth century, under Pope Liberius, a Christian of patrician rank and great wealth, whose name was John. Being without issue, he and his pious wife made a vow to consecrate all their property to the honor of the Mother of God. They were praying to God and His Holy Mother for light that they might know how best to dispose of their substance for the honor of their heavenly Queen, when God gave them a sign from heaven, which they recognized as an indubitable manifestation of the divine will. On the night preceding the fifth of August a heavy sheet of snow fell upon the Esquiline Hill. This wonderful phenomenon they took to signify that it was God's will that they should crown the Esquilinus with a magnificent church to be dedicated to the Blessed Virgin. Pope Liberius approved their interpretation of the wonderful event and encouraged them in their noble purpose.

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Thus the magnificent structure was raised, which from the remarkable occurrence was called *Maria ad Nives*, or Mary of the Snow. In Rome this church has long been known as St. Mary Major (*Maria Maggiore*), being long in rank and splendor second only to the great Lateran Basilica.

About one hundred years later this sanctuary of our Lady was restored, enlarged and magnificently ornamented by Sixtus III. who was raised to the Papal throne in the year 432. It was richly adorned with artistic mosaics and paintings to commemorate the dogmas of the unity of person in Christ and the divine motherhood of the Blessed Virgin, recently defined against Nestorius in the Council of Ephesus.

An art critic characterizes those works of art in the following words: "The mysteries of the divine motherhood of the Blessed Virgin and the divinity of our Lord are so brought out in these works that they leave no doubt of the belief of the Church in those days. Thus the artist, interpreting the mind of the Pope, though by so doing he seems to have slightly violated the rules of art, places the Child of Bethlehem on a chair, more resembling a throne than a cradle. It is manifest that it was the intention of the artist to bring into prominence the divinity of the Saviour which is concealed under the veil of His human nature. In others of these works he represents the Divine Infant as receiving that homage which is due to God alone. For the rest, the Annunciation and all the other circumstances of the divine motherhood are brought into such evidence as fully to illustrate that Catholic dogma."

Those works of art have been preserved for more than fourteen hundred years, and may be still seen over the grand arch that separates the sanctuary from the main body of the Church. Besides these monuments of ancient art this Sanctuary possesses two great treasures—the crib in which our Lord was laid, and an ancient painting of the Blessed Virgin, commonly known as the Madonna of St. Luke.

There is a legend which says that this Madonna was painted by the hand of St. Luke, the Evangelist, and that it was brought to Rome by St. Helena at the same time with the holy crib. Art critics and archæologists, however, maintain

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that this painting originated in the fifth century probably at the same time with the mosaics of Sixtus III. In matter and style it seems to stand in closest relation to the Sixtine paintings. It represents the Blessed Virgin as Mother pressing to her bosom the Divine Infant, who holds a book in His left hand, while He raises His right hand as in the act of teaching or blessing.

A modern critic says of this painting: "The expression of earnestness and gentleness, the motion of the hand, whether to teach or to bless, the book in the left hand and the age of the Divine Child, which is somewhat in advance of that at which children are borne in their mother's lap—all this would imply that the child is something more than human, that He is God. But the manner in which He is supported by the Mother, the careless position of the hand and the simplicity of His bearing remind us of His humanity. In the Mother, on the other hand, sweetness, majestic gentleness and earnestness are blended together, in such measure, and brought out so forcibly, that we can hardly help recognizing that her motherhood is divine without ceasing at the same time to be human."

This unity of idea and style seems to imply that this Madonna of St. Luke is of a piece with the other paintings and mosaics of Sixtus, though nothing prevents us from admitting that it has been suggested by, or copied from, a painting by the Evangelist.

What the venerable Catherine Emerich relates in her revelation concerning this painting, is noteworthy. Thus she dictates to Clement Brentano: "I saw St. Luke painting several portraits of the Blessed Virgin, and some of them in a miraculous manner. On one occasion he was painting a bust portrait of her. Somehow, he could not succeed. He prayed and fell into ecstasy; and when he recovered consciousness he found the picture finished before him. This painting is preserved in the Church of St. Mary Major in Rome over the altar of a chapel to the right of the high altar. This, however, is not the original but a copy. The original was once, at the approach of danger, together with many other sacred objects, enclosed in a wall, which

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has the form of a pillar. In the same hiding place there are many holy relics of the saints and manuscripts of great antiquity. When the priest, saying mass at the altar of the holy picture of the Virgin, says *Dominus vobiscum*, his right hand points to the middle column in which those sacred relics are concealed."

Whether the Madonna of the Snow is the work of St. Luke, or a copy of it, or a reproduction from memory, or an original work, certain it is that the greatest honor was paid to it in Rome since the days of Sixtus III. Nor was this devotion confined to the people only; it was practised also by the popes themselves, who, at various times, had recourse to our Lady of the Snow in imminent dangers of the Church.

In the reign of Pope St. Gregory the Great the holy city of the popes was visited by various scourges. Among them was a dreadful pestilence that was depopulating not only Rome, but most parts of Europe. The Pope preached penance, ordered public prayers to be said, and did everything possible to mitigate the suffering of the people. But prayers and penance seemed to avail nothing. At length he determined, at Easter time, to order a public procession through the streets of Rome, in which the picture of our Lady of the Snow was to be borne. Priests and people, with one heart and one soul, joined in the procession and sent up their supplication with contrite, humble and confident hearts to the Queen of Heaven. The heavenly hosts themselves blended their angelic notes with the voices of men. For all of a sudden a chorus of angels' voices was heard singing the anthem: "Queen of Heaven, rejoice, Alleluia! For whom thou wast worthy to bear, Alleluia! Is arisen, as He foretold, Alleluia."

At the same time the Pope beheld, over Hadrian's monument, which to-day is known as Castel Sant' Angelo, an angel sheathing a blood-stained sword. This was sent as a sign from God that His wrath was appeased and that the chastisement was here to cease. And so it happened; from that day the pestilence nearly vanished. Thus our Lady of the Snow proved herself the Help of Christians.

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In the year 1606, Paul V. had a new chapel built on the gospel side of the main altar for the miraculous picture. There it rests over a magnificent altar in a frame of precious stones supported by four angels of gilt bronze. Here it remained the object of the veneration of the faithful of the entire world, who flock every year to the eternal city, down to our own day. Twice within the present century it was borne in solemn procession to St. Peter's Church—in 1835 by Gregory XVI., when for the space of twenty-two days it was exposed for the veneration of the faithful in various churches of Rome, and again in the year 1860 by Pius IX.

Such was the veneration in which this holy picture was held that for one thousand years it was not permitted to make a copy of it. It was only in the year 1569 that Paul V., at the instigation of St. Francis Borgia, General of the Society of Jesus, permitted a limited number of copies to be made. One copy was given to Blessed Ignatius Azevedo, of the Society of Jesus, when he left for the missions of Brazil, on that voyage on which he and thirty-nine companions were taken and martyred by Dutch Calvinists. Azevedo held this treasure in his hand while exhorting his companions to constancy in their torments, and did not let go his hold of it until after sinking under his wounds he was cast into the sea. By a special providence the picture was discovered, floating on the sea, by one of the sailors of a passing ship and carried to Brazil, where it was henceforth honored under a double title, both as the reproduction of the miraculous Madonna of the Snow, and as a memorial of the glorious martyrdom of the Blessed Ignatius Azevedo and his companions.

A second copy was given by St. Francis Borgia to the Blessed Rudolph Aquaviva, who was the first martyr of the Society of Jesus in the East Indies. Such was the beauty and majesty of this painting that a Mohammedan chief to whom Father Rudolph Aquaviva showed it, spontaneously prostrated himself before it to pay his veneration to it after the manner of the Mohammedans. Various other copies were sent to different houses of the Society of Jesus in Europe and in the missions. The most remarkable, however, was

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the one kept in the Novitiate of Sant' Andrea in Rome, which was the very first copy taken from the original. The novices of the Society at Rome had always since the days of St. Stanislas a very tender devotion to Our Lady of the Snow. It was their custom when arising in the morning and retiring at night to turn their faces towards Maria Maggiore and thus to implore their mother's blessing. It was on a pilgrimage to this Shrine on the fifth day of August, 1568, the dedication of *Maria ad Nives* that St. Stanislas spoke the memorable words *Mater Dei*, *Mater mea*, "the Mother of God is my mother," and foretold that he would celebrate the coming fifteenth day of August, the feast of her Assumption, in heaven.

From this imperfect sketch we may gather, at least, this much:—that shrines of our Lady are not a thing of yesterday, but that they date back to the early ages of the Church; that they are monuments of the faith, schools of piety, inspirers of confidence in the efficacy of prayer, witnesses to God's wonderful works—in short, incentives to faith, hope, and love. Hence it is that shrines have always been and always will be, timely and popular with all those who have a true Catholic spirit, whatever Protestants or so-called liberal Catholics may think or say to the contrary. Hence St. Ignatius of Loyola considers this as one of the distinctive marks of a true Catholic,—"to commend shrines and pious pilgrimages."

As our very needs constrain us to pray for ourselves, so charity moves us to pray for others. The prayer which is most pleasing to God, as St. John Chrysostom teaches, is not that which necessity sends up to heaven, but that which fraternal charity presents before His throne. And if the petitions we offer for others are not always granted, yet they are not fruitless; they gain merit for ourselves, according to the words of the Royal Psalmist: "My prayer shall be turned into my bosom," which means that if our prayers do not obtain just what we sought to obtain by them for others, we shall certainly receive a reward for ourselves in view of our charity.

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BY WAY OF THE CROSS.

BY E. C. S.

"HILDA, my dear, do you know where I found Tot?" asked the Rev. Edgar King, entering his wife's room with a very small and very dirty specimen of humanity perched upon his shoulder.

Mrs. King looked up from her book with a smile. "I am sure I cannot say. In mischief as usual, though, I have no doubt."

"Playing on the edge of the landslide between here and Major Wood's bungalow, with a baby monkey that she must have coaxed down from a tree."

"Good gracious!" ejaculated Mrs. King, turning pale. The spot her husband had mentioned was one of the most dangerous of the narrow hill paths with which Cherat abounded. "Was Beila not with her?"

"No, the child was alone. I think you had better send that woman away and get somebody else. I suspect she is addicted to opium eating, and is probably at the present moment lying asleep somewhere." As he spoke, Mr. King swung his little daughter to the ground and began to wipe her grimy hands with his handkerchief, a proceeding that his wife put a summary stop to, by picking the baby up and leaving the room in search of the delinquent nurse.

The result of this incident was the discharge of Beila, and the installation in her place of a young native girl of seventeen, who came to Mrs. King with the best of references from former employers.

"What is your name?" asked the minister's wife, when the bargain was concluded.

"Agnes, memsahib," was the unexpected reply.

"Agnes!" in a tone of surprise. "How did you come by that pretty name?"

"The holy Sisters gave it to me when I was baptized, memsahib."

Mrs. King's delicate brows contracted and a slight flush rose in her pale cheeks. "You are then a Christian and a—

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a Catholic?" she asked, tapping her fingers restlessly on the table beside which she was sitting.

"Yes, memsahib."

"How did you happen to meet with the Sisters, and where?"

"My father was peon for the convent at Kusawli, and when he became a Christian I became one also, and then I was servant at the convent for a little while."

Mrs. King seemed scarcely to have heard the answer to her last question for she remained silently gazing out of the window at the distant sun-lit hills with eyes in which there was a world of sad yearning. A slight movement on the part of the native girl at length aroused her, and she turned her face toward her again and said in a weary tone: "Very well, Agnes, that will do. You may come to-morrow."

The girl made a salaam and withdrew. When she was gone, Mrs. King rose to her feet and began to pace the room with nervous, hurried steps, her hands clasped tightly before her and her face pale and drawn as with pain.

"God help me," she whispered to herself at last, coming to a halt and brushing the hair back from her forehead with hot trembling hands. "Am I never to have peace? never to forget?"

At that moment the door opened and her husband entered. His quick glance at once took in her agitation and he hastened to her side, exclaiming: "Hilda, my dearest, what is it?"

It seemed for a hardly perceptible instant as if she would have shrunk from the arm that he put around her, but the feeling of repulsion, if such it was, passed before he noticed it, and she laid her head against his shoulder and burst into a passion of weeping.

He waited until the violence of the outburst had exhausted itself, and then led her to a chair and sat down beside her, still keeping her hand in a firm clasp.

"Now, darling, tell me what has gone wrong," he said soothingly. "Are you ill?"

"No, oh no!" she answered, resting her head wearily against the back of her chair and brushing away the tears as

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they welled up. "But I am so unhappy, Edgar, so very unhappy. I do not think I shall ever know peace of soul again."

Mr. King's face clouded and his hand tightened over hers. "Is it the old trouble again, Hilda?" he asked sadly.

"If it would but grow old," she said hopelessly. "But it is ever new, ever fresh. Not an hour passes in which I am not reminded of my faithlessness to God; not a day in which something does not occur to recall to me that I have bartered heaven for earth. Why did you tempt me, Edgar? Oh why did you do it?" and again the storm of grief broke forth.

"Hilda, my dear, my dear," said Mr. King imploringly, "will you never rid yourself of this chimera? Have I not proved to you over and over again that in passing from the Roman to the Anglican communion you have but passed from one branch of the Catholic Church to another in which your eternal salvation is just as secure? Do you think I should remain in my present position if I did not believe firmly in this doctrine?"

"If I could only think the same," faltered Mrs. King between her sobs; "but I cannot. Faith, instinct, fancy, call it what you will, warns me I have done wrong, and while I feel it, I cannot be happy. Yet I have not the courage to turn back, and face the consequences to *you* of my return to the faith of my girlhood."

"What particular circumstance led to these sad thoughts to-day?" asked Mr. King, trying to lead her indirectly from the subject.

"The new ayah I have engaged for 'Tot' is a Catholic, and in our conversation to-day she mentioned the nuns at Kusawli. It was like a dagger-thrust in my heart. You know I was educated at Kusawli convent."

"I am not likely to forget that I owe the best of wives to the training of the good nuns," was the gallant answer. "Come now, dearest, dry up those tears and try to believe with me that, though Rome does not recognize us just yet, she will do so some day, and in the meantime you have not ceased to belong to the Church of Christ. Run away now,

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and put on your habit and we will go for a ride. The fresh air will soon blow these megrims away."

Slowly and sadly Mrs. King sought her room and dressed herself for her ride. She could and did dry her tears in obedience to her husband's request, but it was beyond his power or hers to bid the pangs of outraged conscience cease. Day and night she was tormented by the recollection of what she had done, and, to add to the desolation of her heart, she felt that every tear she had shed over her own apostasy was a drop of water upon the flame of the undisciplined passion which had led to her unhappy marriage. Disguise it from herself as she would, she could not help feeling that the anguish she had brought upon herself for his sake, was gradually but surely sapping her love for her husband.

Sometimes she would look forward shudderingly to the time when he would become hateful to her and she to him, and then she would fly from her own thoughts and plunge into church affairs with such feverish energy that he was frequently deceived into thinking she had at last become really converted to his views, a state of beatitude from which he was invariably recalled by discovering that she had slipped away, sometimes on Sunday evenings, to pay a visit to the little Catholic chapel up on the hill near by; visits from which she returned in greater depression of spirits than ever.

Although Mr. King did not know it, it became whispered about amongst the little Catholic congregation that the "minister's lady" was, or ought to be, a Catholic. More than one worshipper at the "chapel" had seen and recognized the black clad figure down near the door, and perhaps surmised the cause of the tears that her dark veil did not always hide. To these erratic visits, though he did not approve of them, the minister did not openly object, hoping that time and his own deep affection would gradually draw his wife's thoughts and sympathies away from the faith of her childhood. He had been very patient, very gentle with her during the four years of their married life, and though of late he had begun to despair of ever bringing her to see things from his point of view, his manner so far had suffered no alteration. His forbearance, however, was a matter of time, and she knew it.

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Meanwhile, the new ayah was winning golden opinions from the household on account of her diligence, cheerfulness and unceasing attentiveness to her duties. However unostentatious a practical Catholic may be, he or she must necessarily attract attention by the exact performance of religious duties, and so it happened that the nurse's daily life became another source of self-reproach to her unhappy mistress. Once Mr. King confided to his wife his intention of inviting Agnes to consider the claims of the Anglican church as opposed—under the British flag—to those of Rome; but she begged of him so earnestly not to disturb the mind of the simple native girl that he reluctantly abandoned the idea. At last a serious blow fell upon Mr. King and gave him something else to think about. The bishop of Putipore died, and his successor, on his first pastoral visit to Cherat, animadverted very forciby against what he termed the Rev. Edgar's fondness for "ecclesiastical millinery." His Lordship's leanings were in a decidedly Low-Church direction, and the tone in which he thought proper to censure the minister's introduction of candles, acolytes, incense, crucifixes and other "Romish frippery" into the Church service, made that gentleman's cheeks tingle, especially as his admonition contained a veiled threat of "suspension," should the obnoxious practices be continued.

"The idea!" exclaimed Mr. King indignantly, when relating the affair to his wife. "He would reduce the church to the appearance of a Methodist meeting-house if he had his way. But he is not going to get it. I'd bring the matter into court first."

"Then he does not indorse your theory of the Anglican church being a branch of the Roman stem?" asked Mrs. King quietly.

"Unfortunately, no. He is one of the stiff-necked minority who think we cannot adopt the beauties of the Roman form of worship without adopting the errors into which that Church fell in the dark ages, though without invalidating her claim to be considered the true Church, of course."

"I don't see how she could teach error and still remain the

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true Church," remarked Mrs. King, with emphasis on the "true"; but just then Mr. King remembered an important engagement and went away to keep it, more exercised in mind by his wife's remark than he would have cared to own. She had indeed touched upon a point which he had by no means, as yet, explained satisfactorily to himself, and he would not have relished being driven into a corner about it.

When he was gone his wife went to the nursery to pay a visit to her beloved Tot, and found her sound asleep with the native girl fanning her. The cot upon which she was lying was placed in an angle between two windows, and above it hung a beautiful representation of the Mater Dolorosa. As Mrs. King entered the room she saw the young nurse gazing affectionately at the picture with an expression of reverent sorrow on her dark face.

"Do you like that picture, Agnes?" something impelled her mistress to ask.

"It is beautiful, memsahib," answered the girl simply.

"You have great devotion to the Blessed Virgin, I suppose?"

"Indeed I could not help it, memsahib. The Holy Mother loved us so much and suffered so much for us."

Mrs. King put her hand to her throat with a quick gesture and turned to look out of the window. She could not bear the look of serene devotion on the native girl's face. Then a sudden impulse moved her, and she turned back again and said in a low hurried tone: "Ask the Holy Mother to take care of my little Tot, Agnes."

"I do, memsahib, every night and morning."

The nurse's answer was brought to an abrupt end by the sound of a distant muffled rumble that seemed to come from beneath the earth, and the next moment the bungalow was violently shaken to and fro, its timbers creaking ominously and the plaster falling in showers in every direction.

"Great Heaven, it is an earthquake!" exclaimed Mrs. King, making a frantic rush for her child. "Come Agnes, come! we have not an instant to lose."

Before she could lift Tot off the bed there was another violent shock and she was precipitated to the floor, while the

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whole house rocked fearfully and a great crack opened in the wall from floor to ceiling.

"Merciful God, save my child!" exclaimed the terrified mother, struggling to her feet, unconscious that her forehead was cut and bleeding.

"Mother of Sorrow, save us!" ejaculated Agnes, trying to assist her mistress. "Pray, memsahib! pray to the Holy Mother."

But Mrs. King was groping for her child, scarce able to see for the blood that trickled down her face from the wound she had received, and the nurse's words fell upon heedless ears. To add to their horror the daylight was being gradually blotted out to give place to a dim, grey twilight, and the subterranean thunder rolled its muffled roars incessantly. It seemed to the two women that the end of the world had come.

Then, suddenly, the solid earth gave a sickening heave and receded again; there was a crack, a shower of mortar, wood and bricks, and Mrs. King, looking wildly about her, saw Agnes sink to the floor, crushed by a heavy beam from the ceiling; the walls on every side cracked, bulged and closed in around her, and then all was darkness and oblivion.

* * * * * * * * * *

Two hours afterward a hundred willing hands were busy about the ruins of the minister's house; burrowing down into the débris and removing it cautiously, lest haply, the entombed inmates might not yet be dead.

The native girl, Agnes, was the first to be discovered, but though she still breathed, the doctor who was in attendance shook his head doubtfully after he had examined her. She was laid on a stretcher and carried away to the hospital and then the work was resumed with renewed energy.

A few moments later one of the searchers came upon a pile of broken and twisted beams whose splintered ends rested upon a baby's cot. Pitiful hands lifted the great masses of timbers away and brought to light a strange thing. Lying face downward, across the brass rail that surrounded the cot, was the picture of the Mater Dolorosa, and beneath

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it slumbered unhurt, baby Tot, one little rosy fist curled up under her cheek, the other clasped tight around her doll.

More than one pair of eyes unaccustomed to tears were moistened at the sight and rough hands grew strangely gentle as they lifted the soft baby form from the cot and carried it into the open air and safety. Then the mother was found, lying in the small clear space that the cot had prevented the beams from crashing upon. She was unconscious but not seriously injured, and the application of a few restoratives soon brought her to herself. Her first question was for her child, and when it was put into her arms she bowed her head over it in silent thanksgiving, making a mighty resolution in the fervor of her gratitude that she would make her peace with God, cost what it might. Then she inquired for her husband, but nobody knew where he was. This, however, caused her very little uneasiness, for the doctor assured her that her house was the only one in Cherat that had fallen, or indeed, been seriously disturbed, owing probably to its situation. Hospital offers of shelter were made to her on every hand, and she decided at last to take refuge in the home of the doctor until her husband should return.

Good Mrs. McAllister received her with open arms and fussed about her to her heart's content. The warm-hearted woman had no children of her own, and it was a sight to see her bustling around little Tot and feeding her with dainties that would, under any other circumstances, have called forth a protest from Tot's mother. Although not badly hurt, Mrs. King's head throbbed violently from the cut she had received, and the doctor bound it up for her and made her lie down, shutting out the evening sunlight with his own hands and bidding his wife see to it that nobody was allowed to disturb her.

About an hour afterward, while Dr. McAllister was solacing himself with a mild form of brandy and soda, he was interrupted by the entrance of one of the officers of his regiment, who first looked about him cautiously, and then said:

"I am the bearer of awful news, McAllister—how you are going to break it to Mrs. King I don't know. Poor

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King has been found dead on the lower Rajat Road. Crushed to death by a landslide, poor chap. It must have been the earthquake that did it."

An inarticulate sound behind them made both men turn with a start. Mrs. King was standing in the doorway, looking at them with frozen, horror-stricken eyes, and a face so ghastly that they could not shake off the remembrance for weeks afterward. For an instant both were paralyzed; then they made a simultaneous movement in her direction, but before they could reach her, she had relaxed her grasp of the curtain and fallen, face forward, on the floor.

All that night tender hands ministered to the stricken woman as she lay like a statue on her bed, her stony unwinking eyes staring up at the ceiling. At first they thought her unconscious, and the doctor would have forced a cordial between her rigid lips, but she put away his hand and then he knew better. No tears, no merciful unconsciousness came to relieve the awful strain during that night or the next day. Fearing for her reason, Doctor McAllister forced opiates and sleeping draughts down her throat in spite of her dumb resistance, but he might have spared himself the trouble; they had no more effect upon her than so much water would have had. What fearful visions floated through her mind during that awful time none knew but herself.

At the end of the second day the overstrained brain gave way, and for three weeks she was a raving maniac, watched night and day lest she should do herself an injury.

Then youth and a good constitution triumphed, and she drifted back to health again; but the beauty she had so prized was gone, never to return. The luxuriant, chestnut tresses of which her husband had been so proud had been cut off. The lovely, sea-shell color had given place to a dull pallor, and the deep blue eyes that had sparkled with wit and merriment, were now sad and lustreless. It was only the wreck of the brilliant, beautiful Mrs. King that went to visit the hospital where the faithful Agnes was progressing slowly towards recovery, but a recovery which the doctors said only meant lifelong lameness.

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THE CONFRATERNITIES.

THE SODALITY.

The Sodality of University students and professional men in Barcelona, Spain, is a power for good in that city. Several of the secular professors of the University belong to it. It is divided into sections according to the different professions —lawyers, physicians, etc. Its members teach catechism, visit prisons, minister to the poor and the sick. The students of the Sodality control, to a great extent, the tone of the University. More than once they publicly protested against erroneous and liberal teachings. On the feast of the Immaculate Conception of this year the general communion of the Sodality numbered fourteen hundred.

RECENT AGGREGATIONS.

Diplomas of Aggregation to the Roman Prima Primaria Sodality have been sent to the following places:

Atlantic, *Iowa*, Church of SS. Peter and Paul; *Norfolk*, *Va.*, Church of Our Lady of Good Counsel; *Dorchester*, *Mass.*, St. Margaret's Church; *Phillipsburg*, *N. J.*, Church of St. Philip and St. James (three aggregations); *Brooklyn*, *N. Y.*, St. Joseph's Church; *Portland*, *Oregon*, Church of the Immaculate Heart of Mary; *Wilmington*, *Del.*, St. Patrick's Church; *Dubuque*, *Iowa*, St. Patrick's Church; *New York*, St. John Baptist's Church; *Chester*, *Ill.*, Our Lady Help of Christians; *Brooklyn*, *L. I.*, Convent of St. Francis of Assisi; *York*, *Nebraska*, St. Joseph's Church, two aggregations; *Purcell*, *Ind. Ter.*, St. Elizabeth's Church.

A PASTOR who has recently established the Sodality in his congregation writes us: "This society, since its inception, has done almost the work of an assistant. *Gratias Deo et tibi.*"

This is as it should be. A Sodality in a parish should be no sinecure, but should actively interest itself in its spiritual and corporal works of charity. This is, and always has been, a feature of our Lady's Sodalities.

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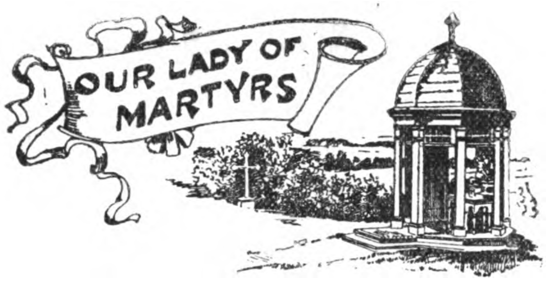

OUR LADY'S SORROWS.

BY J. E. U. N.

"My delicate ones have walked rough ways."—*Baruch iv., 26, v.*

BURDENED beyond our strength to bear,
We sought the lonely altar, where
Our Lady sits on Calvary,
With her dead Son upon her knee.

No words we have, nor any prayers,
Only the scalding, streaming tears
That flow upon our folded hands;
But God's dear mother understands!

And whispers to our spirit sore:
"Courage, my child! take heart once more!
Be comforted; the Master sends
The heaviest cross to His best friends!

And leads by paths they have not known,
The souls He chooses for His own.
He keeps them humbled all their days;
He breaks their will in many ways.

He proves how false a world it is;
How all loves fail excepting His!
By lonely ways, and trials sore,
He makes them strong to suffer more.

Take heart! the rough road is not long;
Though thou art weak, His arm is strong;
And pain is passing—rest is near;
The prize in sight—be of good cheer!"

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For the benefit of readers who may not have been subscribing to the PILGRIM last year, we publish the following notice of Auriesville, taken from a leaflet of devotion to Our Lady of Martyrs, lately issued to a number of her clients, who wished to take part in a novena made through the intercession of the Martyrs of Auriesville for the cure of a religious. Even those who are most familiar with the history and purposes of the Shrine will be glad to read what is so succinctly given here.

Auriesville is in Montgomery County, New York.

It is a station of the West Shore Railroad.

It is situated on the south bank of the Mohawk River, forty miles west by north of Albany.

The site is known in the missionary annals of our country as the *Mission of the Martyrs*, for its soil has been hallowed by the virtues and sacrifices of many heroic men and women of French and Indian races. The best known are Kateri Tegakwitha, Father Isaac Jogues, S.J., and René Goupil.

The Mission was destroyed in 1684. In 1884 the site was bought by the Society of Jesus, in memory of its members who had toiled and died there.

A shrine has been erected with an open chapel large enough to accommodate one thousand persons. A plaster cast of the model of the new statue of Our Lady of Martyrs is enshrined back of the altar. A Jesuit Father will say Mass there every morning in August. The chief pilgrimage is held every year on the feast of the Assumption, (or on the Sunday following), as it is the anniversary of the first public torture of Father Jogues and René Goupil.

The object of these pilgrimages is to pay our tribute to the holiness of those who lived and died at this mission, and to get their heroic virtues recognized by the Church by placing them on the calendar of the Saints.

We can prove the efficacy of their intercession by asking them to obtain for ourselves and for others the spiritual and

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temporal favors most needed. The innumerable thanksgivings recorded testify to the power of these servants of God.

Although due announcement of the pilgrimages to be made to the Shrine is promised in this leaflet, for obvious reasons, it is always difficult to announce definitely, a month beforehand, the dates and the arrangements for each. Even parishes near the Shrine cannot always determine what they are to do until a week or so before their pilgrimages. It is naturally much harder for pilgrims living at a distance to agree upon a day or a time for a general pilgrimage. Here and there parties may be made up and obtain reductions and facilities from the railway companies, and, according to the notice given above, they will be sure to have Mass, at least, during the month of August.

The great pilgrimage from Troy is usually on the Sunday after the Assumption; the fervent pilgrimages from Amsterdam have been made on the feast itself. Little Falls, Fonda, Albany and Schenectady have been sending their pilgrims on Sundays later in the month. This year they will all go as usual, and since we cannot give the dates of their several pilgrimages now, we shall issue a special circular, giving all the information possible about the Shrine during the coming season of pilgrimages.

The piety of the faithful, more than any zeal or effort on our part, has made these pilgrimages grow in number and in fervor every year. This year already promises an advance in both beyond previous years. It is clear that as the year 1896 approaches, the anniversary of the death of Father Jogues, the interest in the cause of the martyrs is increasing. On our part, we are happy to state, and we deem it no slight result of their intercession, that with the ravine lately purchased, the improvements already begun, we shall be ready for a fitting celebration of that great event a year from now.

Let all, then, who are interested in the Shrine, send for the new circular about the pilgrimages and the projects for

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the celebrations of the coming year. Even those who cannot attend the pilgrimages should have one, especially if they live at a distance and have no other means of uniting in spirit with the devout pilgrims at the Shrine. If convenient, a stamped envelope should accompany the request. Meantime, all should pray, not merely that the pilgrimages should succeed, but that they may hasten, what every devout pilgrim should pray for when at Auriesville, the beatification of the holy souls in whose honor they are made.

Send for one of these circulars, if only to use it in praying for the object of the novena mentioned in the first of these paragraphs, the cure of a religious, mortally afflicted, whose restoration to health, it is hoped, would help the cause of the martyrs, not only by proving the power of their intercession, but also in many other ways.

June 3, 1895.

REV. AND DEAR FATHER:

The statue of Our Lady, Queen of Martyrs, arrived Saturday, and was delivered and unpacked without the slightest damage. I am under obligation to you for your care and trouble in the packing and shipment of it.

I cannot properly express my admiration of the piece as a work of art and of devotion. Anyone who has tried to secure a small statue that would excite sentiments of devotion and reverence, and has had to be content with one that makes him close his eyes as he prays before it, that his imagination may picture something of the tenderness and beauty and love of her sweet face—such a one must, indeed, feel a thrill of happiness and gratitude, not only to look upon, but to possess an image of his mother whose serene loveliness and grace will ever after give form and distinctness to his imaginations of her, and make more personal and intimate his dear relationship to her, who ever looks down upon him in a beauty maternal and virginal, majestic and tender, mournful and yet touched already with some indefinable suggestion of the glory of Easter morning.

But if this statue is precious for its devotional and inspiring beauty, it is even more so as the model and original of our first Shrine of public pilgrimage and devotion to our Lady in the United States—a shrine our Lady will bless by giving to us Saints of our own, and which will become a centre of grace and light to ourselves and those who are not of our holy faith—a centre of miracles even we dare to hope.

All these privileges, I feel, will in some measure be shared with or accorded to this original and model that has been trusted to me, if we fail not, here, to honor it as it deserves. That we may not fail, I appeal to the charity of your prayers and those of all the clients of Our Lady of Martyrs and the Associates of the League.

I have not yet determined what disposition I shall make of my treasure. I have not yet a suitable shrine for it in my own home, but I am loth to part with it. I may send it to the Convent here until I can prepare a worthy place for it in my own home. I want it in some way to be instrumental in the beginning of a good work here. I ask your prayers for this.

Yours respectfully,

CHARLES H. MISNER.

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THE LOURDES AND PARAY PILGRIMAGE.

SECOND SECTION.—FIRST PART.

Owing to the many requests for a shorter and more direct itinerary to the shrines at Lourdes and Paray, there will be a second section of the American National Pilgrimage noticed in the July *Messenger*.

Wednesday, July 31, 1895. Leave New York by Red Star Line Steamship "Westernland.'
Monday, August 12. Arrive at Antwerp and proceed to Paris.
Tuesday, August 13. Leave Paris for Bordeaux.
Wednesday, August 14. To be spent in Bordeaux.
Thursday, August 15. Leave Bordeaux for Lourdes, and join main party, arriving same day.
Friday, August 16, Tuesday 20. To be spent in Lourdes.
Wednesday, August 21. Leave Lourdes and arrive at Nimes.
Thursday, August 22. Leave Nimes at noon for Lyons.
Friday, August 23. To be spent in Lyons, the second city in France.
Saturday, August 24. Leave Lyons for Paray-le-Monial
Sunday, August 25. In Paray-le-Monial.
Monday, August 26. Leave Paray-le-Monial for Paris.
Tuesday, August 27, Thursday 29. To be spent in Paris.
Friday, August 30. Leave Paris for Antwerp.
Saturday, August 31. Leave Antwerp by Steamship "Berlin" for New York.
Monday, September 9. Arrive in New York. Cost $250.00

SECOND PART.

Same as Section I, to Paris, August 29.

Thursday, August 29. Leave Paris in the evening for London.
Friday, August 30, Sunday, September 1. To be spent in London.
Monday, September 2. Travel to Dublin, arriving same evening.
Tuesday, September 3, Wednesday 4. To be spent in Dublin, capital of Ireland.
Thursday, September 5. In Killarney; then Cork and Queenstown.
Friday, September 6. Leave Queenstown by Cunard Line steamer for Boston.
Sunday, September 15. Arrive in Boston and leave for New York.
Monday, September 16. Arrive in New York. Cost $305 00

CONTRIBUTIONS TO THE SHRINE.

M. B., Chestnut Hill, Phila., Pa. $1 00
A Client of Mary, St. Paul, Minn., for a favor received. 2 00
"Anon." per A. M. R., Brooklyn, N. Y., in thanksgiving. 45 25
A. P., Chicago, Ill. 1 00
M. A. K., Philadelphia, Pa. . 6 00
Mrs. S., Memphis, Tenn., for three intentions 1 00
C. J. W., Altoona, Pa. . . . 1 00
C. H. M., Peoria, Ill. . . . 25 00
C. J. G., Newark, N. J., for an intention 1 00
J. A. D., Beavis Meadow . . 23 00
C. T., Sarnia, Ont., Canada . 1 00
A Promoter, Providence, R. I., in thanksgiving $1 00
M. L. S. H., Buffalo, N. Y., for two intentions 5 00
Miss H., New York City, for the statue 20 00
S. M. T., Brooklyn, N. Y., for an intention 75
A Promoter, Boston, Mass., for several intentions . . . 1 00
L. E. M., Pottsville, Pa., in thanksgiving 1 00
Mrs. J. H., Iowa City, Ia., in thanksgiving 50
Mrs. T. K., Lowell, Mass., in thanksgiving 1 00

Acknowledgment is made of the following contributions:

For the Propagation of the Faith.

"Anon." per A. M. R., Brooklyn, N. Y. $25 00

For Father Daignault, Zambesi Mission.

Mrs. B., New York City . . 1 00

For Father Rapp, S.J., Jamaica Mission.

A. L., Detroit, Mich. . . . 1 00

For the Poor at Rome.

F. H., Brooklyn, N. Y. . . $10 50

For Mgr. Barthe, S.J., Muditanandel Mission.

Rev. J. M., Mattoon, Ill. . . 10 00
A Child of Mary, Pt. Pleasant, N. J. 1 00

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POINTS FOR THE COUNCIL.

A glance at the League Almanac and Calendar reveals the fact that the month of August is rich in opportunities to increase our zeal in the work of the League, and full of feasts peculiarly suited to workers in the interests of the Sacred Heart.

We have already called attention to the fact that during the summer vacation special attention must be given to the distribution of the Decade Leaflets. This little leaflet is a constant reminder to the Associate of his essential duty as a member of the League, namely, the making of the Morning Offering. It gives, moreover, the General Intention for which all the Associates the world over are praying. If any Associate should fail to receive the Leaflet he would be deprived of this stimulus to his memory, and, perhaps, remain ignorant of the General Intention. The consequence is evident. Many prayers, labors and sufferings would be wanting to the chorus of pleadings that ascend to the throne of the Sacred Heart, and many graces would not be given because they would not have been asked for. "Ask and you shall receive."

It is, therefore, instructive to learn how zealous Promoters arrange for the distribution of their tickets while they are away from their centres on a much needed vacation. Where there are no Council meetings, as happens in many centres during July and August, the Secretary or a substitute is at hand to mail the Decade Leaflets to the Promoter, who, in turn, mails them to Associates. When a Promoter is at home

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and the Associates are away, the mail is also employed to reach the members of the band. Again, Promoters who are at home during July fulfil the duties of those who are away, and will expect to have the same kindness shown them should they take their vacation in August. Others again find substitutes among the Associates who will attend to their bands during their absence, and this method of substitution has the advantage of training new Promoters. All these different methods and others that have fallen under our notice are evidence of the zeal of Promoters in the interests of the Sacred Heart.

During the summer months the Promoters and Associates are brought in contact with many who are unacquainted with the League and the great spiritual benefits accruing from membership in it. In the past, many zealous Promoters have availed themselves of these opportunities, to the great good of souls. The field is still large for the spread of this good work, and Promoters will here find a practical way of applying the General Intention for August. This Intention has in view the good of those who live in country districts. A Promoter spending a few weeks in the country and explaining this devotion will leave behind a means of keeping alive the practices of faith in places where the facilities for public religious exercises are very meagre. To help on such work we call attention to the fact that in July we promised to send free, on application, the Almanac and other small prints, when they may be needed for distribution.

Many of our Promoters are actively engaged in teaching, and all have the true education of children at heart, hence to them especially, we recommend the General Intention for July as explained in the July *Messenger*.

During this month we celebrate the feasts of Saints Alphonsus, Augustine and Dominic, all devoted in a par-

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ticular way to the Sacred Heart, and hence apt models for the members of the League. St. Dominic, who established and preached the devotion of the Holy Rosary, which has been ever since so zealously propagated by his faithful sons of the Dominican Order, to the immense profit of souls; St. Alphonsus Liguori, the founder of the Redemptorists, whose ardent love for the Sacred Heart is breathed forth in his writings, will serve as models for all the members of the League. What more beautiful offering than that contained in his aspirations to the Sacred Heart, "O lovely flames that consume the loving Heart of my Jesus, enkindle in my poor heart that holy fire which Jesus came down from heaven to kindle upon earth. Consume and destroy all the impure affections that dwell in my heart and which prevent it from being entirely His. O my God, grant that I may only exist to love Thee, and Thee alone, my dearest Saviour." The spirit of reparation is breathed forth in the same aspirations: "If at one time I lived in forgetfulness of Thee, Thou art now the sole object of my love. I love Thee, I love Thee, I love Thee, and I will never love any but Thee." But it was especially to the Sacred Heart in the Sacrament of the altar that this great saint was devoted. Thus he addresses the Sacred Heart: "I know that on this altar Thou still lovest me with that same love with which Thou didst love me when Thou didst close Thy divine life in the midst of so much anguish on the cross." The feast of St. Jane Frances de Chantal, Aug. 21, and the beatification of B. Margaret Mary, Aug. 19, will be observed with profit by Promoters.

During the present month we notice the anniversary of the issuance of two papal rescripts in favor of the League, that of "faculties to League Directors," given 1867, and that of "Indulgences for Associates who recite the Holy Decade," given 1884. In our thanksgivings we should remember these favors, as well as the present great activity of the League. This was especially evident during the month of June, in the fitting celebrations of the feast of the Sacred Heart, the increased number of Promoters' Receptions and the

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addition to the ranks of the Promoters of such a great number of faithful workers in the interests of the Sacred Heart, who had proved themselves worthy of the Cross and Diploma.

HINTS FROM MONTHLY PATRONS.

S. Alphonsus Liguori 2nd) gives this valuable advice: "Consider every occasion of self-denial as a right which God bestows upon you, that you may be able to merit greater glory in another life; and remember that what can be done to-day cannot be performed to-morrow, for time past never returns."

"God has never," said S. Dominic (4th) "refused me what I have asked." He knew how to ask, for he put himself under the patronage of our Blessed Lady, who revealed to him her Rosary.

"Your first duty is to your soul, and then other things may come: always remembering that the good of the soul is to be the final object of everything," so taught B. Peter Faber (8th) by his words and by his life.

"Behold the treasures of the Church," said the sainted Deacon Lawrence (10th) to the pagan Roman Prefect, sent by the Emperor to confiscate the silver and gold. The treasures were the aged, the poor, the infirm, and the unfortunate. Let us have a like appreciation of them.

"They say that we are too poor; but can a heart which possesses God be truly called poor?" So spoke the holy foundress of the poor Clares, who refused all revenues for her religious, and would have but one possession—the Blessed Sacrament (11th.)

"Make a great deal of the very least things," was a favorite saying of S. John Berchmans (13th.) He carried it out in his life, always trying to perform most faithfully even things in themselves very trifling, realizing that nothing is really trifling when done for God.

"God has assured us that with His help nothing is impossible, and this help will never fail us when we have no other intention but to please Him." Such was the confidence expressed by S. Roch (16th) when offering himself to nurse the plague-stricken.

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"Let us praise the man glorious in His generation, because the Lord gave to him the blessing of all nations, and on whose head He made His covenant to rest." So sings the Church of S. Joachim (18th), the father of the Blessed Virgin Mary. Should we not join our voices to his praise?

S. Helen (19th) prized the cross of Christ more than her imperial rank with all its dignity; in its honor she banished her wealth and her interest. How many Christians of our days are ashamed of the cross of Christ?

S. Bernard (20th) kept himself ever up to the mark of his calling by daily asking himself: "To what end didst thou come hither?" There can be no more appropriate question for each one to put himself when examining his conscience every day, being a constant reminder of whither we are going.

"Lord Jesus, may Thy will be done, with no if's, with no but's, with no exceptions." Such was the heroic prayer of S. Jane Frances de Chantal (21st) exemplified in her life in all its stages.

"Behold an Israelite indeed, in whom is no guile," was our Lord's description of S. Bartholomew (24th.) It was this guilelessness that attracted the love of Christ, who recommended the simplicity of doves as a mark of the true Christian.

"I would willingly have my own lips branded to root out blasphemy from my kingdom," was the noble declaration of S. Louis (25th), who exerted all his royal power to make the name of God reverenced.

"Dost thou desire to see God? First, purify thy heart and take away from it whatever thou seest therein displeasing to God." S. Augustine (28th) gives the advice, and also an example of it in his own converted life.

"Would you win heaven? You must be generous, and toil hard and suffer much, for the reward which God has prepared is itself exceedingly great." So counselled S. Rose of Lima, amid her excruciating pains of body and soul, while crying out: "Lord, increase my sufferings, and with them Thy love in my heart." At length the Bridegroom came and said: "Rose of My Heart, be thou My spouse."

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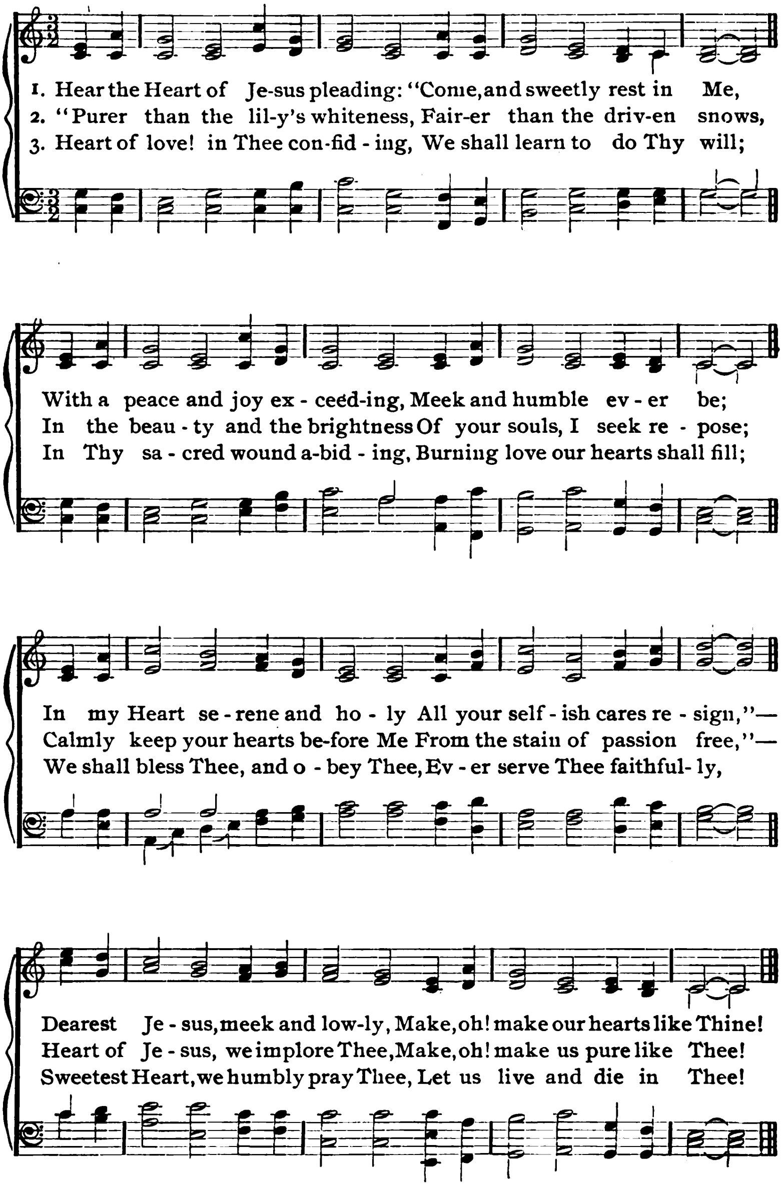
Hear the Heart of Jesus Pleading.

ELEANOR C. DONNELLY. Rev. ALFRED YOUNG, C.S.P.



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NEWS FROM LOCAL CENTRES.

——The immediate and tangible fruit of the League wherever started is the frequentation of the Sacraments. A Promoter from Waukon, Ia., writes: "Our centre is doing a large amount of good. There are crowds receiving Holy Communion every Sunday in honor of the Sacred Heart." A priest writes from Chapman, Kansas: "The number of communions has been increased four-fold since the League was established here seven months ago."

——We have received a most gratifying account of the prosperity and progress of the League in Holy Trinity Centre, Paula, Kansas.

——St. Peter's Centre, Jersey City, N. J., reports 33,915 actual members in the first degree, 25,041 in the second degree and 12,982 in the third degree. The League has an excellent choir, and the 1st Friday services there are eminently devotional.

——We acknowledge the receipt of a brilliant report of a double reception of Promoters and members of the Holy Name Society in the Sacred Heart Church, Jermyn, Pa., on the feast of the Holy Name, last January. Forty Promoters received their Diplomas and Crosses, and over one hundred men were received in the Holy Name Society. The work of the Holy Name Society is eminently a work of reparation and tallies well with the *Apostleship* and the devotion to the Divine Heart.

——From Grand Coteaux is reported a successful attempt at the introduction of the League in a parochial school. By their fruits you shall know them. Twenty-three white children during the month of May registered the following treasury: Hours of labor, 241; hours of silence, 636; visits to the Blessed Sacrament, 316; mortifications, 277; self-conquest, 154. Sixty colored children still on probation registered in the same time: Angelus and prayers, 2,538; beads, 1,296; hours of labor, 936; hours of silence, 653; self-conquest, 304; visits to the Blessed Sacrament, 447; pious readings, 689.

——We have received the following interesting report from St. Ignatius Centre, San Francisco, California:

The work of the Apostleship of Prayer here has been progressing rapidly. The first meeting of Promoters was held October 14, 1894. There was a good attendance, and the volunteers have proved faithful. For the reception on Decem-

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ber 7, there were 26 to receive the Diploma and Cross, 2 more were admitted a little later, and on the Feast of the Ascension we had the most solemn ceremony which has yet taken place in connection with the League, when there were 122 candidates for Promoter's honors, 25 being men. The services began with Vespers, after which the Director, Rev. H. Woods, S.J., paid a short but eloquent tribute to the Promoters of the League. The Crosses were blessed and solemnly conferred with the Diplomas upon the new Promoters. Solemn Benediction followed, during which the Director read the Act of Consecration. It was an interesting sight, and a visible evidence of the work of the Apostleship during the past seven months.

We have been told that it is a sign of the true life and work of the League, when devotion to our Lord in the Blessed Sacrament is increased, and we cannot but feel that the blessing of the Sacred Heart is with us when we already have 80 weekly bands of Perpetual Reparation. The number of enrolled Associates is nearly six thousand. Contributions to the Treasury of Good Works are large and increasing. The Badge has become a familiar sight in the Church.

On every First Friday the Blessed Sacrament is exposed all day. In the evening there are devotions for all the Associates—the Decade, a sermon from the Director, and solemn Benediction. The General Communion of Reparation is made on the second Sunday of the month.

The lady Promoters meet every third Sunday of the month, and the gentlemen the following Thursday evening.

On the Feast of the Sacred Heart we shall have a solemn consecration of all the Associates, and with this beautiful feast we hope to receive an increase of fervor and zeal for the interests of our Divine Lord, who has so abundantly blessed our feeble efforts.

A Zealous Local Director's Report.

Nativity Centre, Brooklyn, N. Y., 1895.

Rev. Dear Father:

"I send you herewith report for January Intentions and good works; also thanksgivings for twenty-three special favors granted through the League prayers. The first of these was so remarkable that I thought it well to give you a more detailed account of it.

"A few weeks ago I was called to the bedside of a man who was in the last stages of consumption. He was a Free-Mason for the last thirty-five years, advanced high in the

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order and for twelve years was chaplain of his lodge. I did not dare speak of religion until my third visit to him. When I merely hinted to him his reconciliation with the Church, he scouted the idea and denied the possibility of God giving to any man the power of remitting sin. After repeated explanations and entreaties he declared that he would not believe; that he would die as he had lived, and that my services as a priest were not wanted.

"When told that I would have the Promoters pray for him, he laughed at it. Nevertheless, I requested the Promoters at their regular meeting, January 22, to ask the Sacred Heart for his conversion. The Friday following he sent for me. It happened that I was unable to go. Another priest attended him. With all the fervor of the most devout Catholic, he made his confession and received the last Sacraments. On Sunday I enrolled him in the League in the Band of Promoters, whose patron is St. Francis de Sales. He kissed most reverently the Rosary I gave him, wore his League Badge, and asked his wife to place the Sacred Heart picture where he would have it before his eyes. Monday at midnight he recited the beads with his family, remarking how glad he was to recite once again the prayers of his boyhood. An hour or two after, on Tuesday, the Feast of St. Francis de Sales, the Merciful Heart of Jesus took him to Itself. Naturally the impression made on the Promoters on hearing this was one of profound thankfulness and increased confidence. Many of them turned to the Blessed Sacrament to thank the Sacred Heart for the great miracle of grace wrought through their sincere and humble prayer."

OBITUARY.

We recommend to the prayers of our Associates the souls of the following Promoters: Rev. J. J. Morgan, Cathedral, Scranton, Pa.; Miss Nellie Tierney, Our Lady of the Scapular Centre, New York; Mary J. Dillon, St. Ignatius Centre, San Francisco, Cal.; Miss Adele Ley, St. Alphonsus Centre, St. Louis, Mo.; Misses Kate O'Hearn and Sarah Jordan, St. Patrick's Centre, New York; Sister Mary Frances Reardon, Convent of our Lady of Mercy, St. Louis, Mo.; Mrs. Mary Corcoran, St. Vincent's, South Boston, Mass. —*May their souls and the souls of all the faithful departed through the mercy of God rest in peace!*

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GENERAL INTENTION FOR AUGUST, 1895.

Recommended by His Holiness, Leo XIII., with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Tillers of the Soil.

THE Heart that sympathized with the multitude on the mountain and wrought a miracle that they might not go away hungry, is no less in sympathy to-day with the larger portion of the human family engaged in agricultural pursuits. The tiller of the soil is hedged around with special difficulties growing out of present social conditions. He toils incesantly, from year to year, while others actuated by selfishness and avarice, and for their own advantage, control and fix the price of his labor and of the product of his toil.

He lives in a sparsely settled district, deprived of the educational and religious advantages of his city brother. As a consequence, he has too often been the prey of the political trickster and proselytizing, itinerant preacher. The sad effect of these two evil influences is visible in legislation, inimical to the best temporal interests of the farmer, in defections from the faith, which have been most numerous in the country, and in the increase of prejudice and bigotry among the non-Catholics of rural districts who have been further removed from Catholic influence, and who learn of the Church from those only whose interest it is to malign her.

The increase of educational advantages in country districts will bring with it a more independent and enlightened use of the ballot, and, consequently, a more favorable legislative representation as well as safe-guard the rural population against the calumnies of religious bigots.

Wealthy Catholics have a field for the exercise of their charity by supporting from their abundance, in poor districts, churches, schools and pastors, to preserve and to spread faith. Promoters, by spreading the League in such places can do much, because this devotion tends to bring about mutual intercourse in the interests of faith, which is so needed in the isolation of a farming population.

The tiller of the soil lives in continual communion with nature, and easily rises from nature to nature's God. He ploughs and plants and cultivates, but he looks to God for the increase. Removed from the enervating influences of city life, the domestic virtues, become the public virtues of such communities, and it is a matter of history that the nations look to the country for their most sturdy citizens. Hence the welfare of the farming populations is closely connected with the welfare of the nation and of the Church.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(*LITTLE MESSENGER OF THE SACRED HEART.*)

XI. YEAR. SEPTEMBER, 1895. NO. 9

THE VIRGIN'S PLAINT.

(From the Latin.)

BY REV. C. W. BARRAUD, S.J.

CHRIST'S dear Mother in her mourning
  Gazed on Jesus crucified;
Then, her eyes to heaven turning,
  Unto Gabriel cried:

"Gabriel, thou hast called me blessed.
  Look upon me now, and say
Is my soul, with grief oppressèd,
  What it was that day?

"Long ago I heard thee telling
  That the Lord was with me—see!
Yon cold tomb is now His dwelling;
  He is not with me.

"All the greeting thou didst bring me,
  Gabriel, must be now unsaid.
Vae, not *Ave*, shalt thou sing me;
  For my Love is dead."

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OUR LADY'S SHRINES.

The Holy Relics of Aix-la-Chapelle.

THE most popular of the great historic pilgrimages of Germany, next to that of the Holy Coat of Trèves, is probably that of the Holy Relics of Aix-la-Chapelle, known as the *Heiligthumsfahrt.* The exposition of the Holy Relics to the veneration of the faithful, which takes place every seventh year, July 11–15, is just in course at this writing. Hundreds of thousands of pilgrims from all parts of Europe are flocking to the old Imperial City of Aachen, and, although the Aachener Heiligthum is not on the programme of our National Pilgrimage, yet we have no doubt but many an American will during these two weeks worship at this far-famed shrine. In any case, a short account of this famous sanctuary cannot but prove interesting to the readers of the PILGRIM.

Aix-la-Chapelle is not only one of the most ancient and historic cities of Germany, but it also boasts of having intact, in its original form, the oldest cathedral in the German Empire. While its contemporaries have mostly become a prey to war, fanaticism, earthquakes, or old age, the *Liebfrauenmünster* still stands to tell the tale of over a thousand years. It was built in the eighth century on a grand scale, and magnificently fitted out and endowed by Charlemagne. It was dedicated to the Blessed Virgin.

Artists and works of art, in what is now known as Germany, were then few and far between, but Charlemagne's mighty sway reached to the extremities of civilized Europe, and controlled all the resources of wealth, intellect and skill. The finest marbles were imported from Italy; architects and artists were summoned from all parts of the Empire. Precious metals were used in profusion. The church plate and vestments were the most costly and magnificent. Thus the most ancient, and long the most splendid, of God's temples in Germany stood completed and equipped in the year 796 of our era.

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The munificent Emperor, however, made it his chief object to gather into this sanctuary the largest possible number of the most costly relics that could be obtained throughout all Christendom, and it was these relics more than architectural and artistic beauty that lent its peculiar sacredness to Aachen's Dom. His intimate relation to the Pope, whose patrimony he had greatly enlarged, more than his power, gave Charles special facilities to gratify his pious desire. It was natural that the Pope should indulge the wishes of so signal a benefactor and protector of the Church. But his influence reached beyond Rome. The Eastern Emperors, more from fear than from love, were eager to cultivate his friendship, and consequently they freely opened to him the sacred treasures of the Orient. The Patriarch of Jerusalem surrendered to him the keys of the Holy Sepulchre and of Mount Calvary. Thus Rome, Constantinople and Jerusalem put their sacred deposits at his disposal; and the pious Emperor helped himself right liberally, so that in the ninth century one of the most remarkable collections of relics in the world existed in Aix-la-Chapelle. Most of these precious relics have been preserved to this day, despite the many dangers from fire and rapine to which they have been at various times subjected.

The most conspicuous among those relics are the garment of the Blessed Virgin, the swaddling clothes of our Lord, the winding sheet in which was wrapped the body of St. John the Baptist, the breech-cloth which our Lord wore on the cross. Some thirty other minor relics are likewise preserved there, among them a particle of the true Cross, and a lock of the hair of our Blessed Lady.

The garment of our Lady is a tunic 1.60 meters in length and 1 meter wide, of fine cotton texture, which the ancients used to call byssus, of light yellow color, richly embroidered around the neck and sleeves. Tradition has it that this and another garment was given by the Blessed Virgin before her death to two holy virgins, who were special friends of hers. The present one was subsequently brought to Constantinople, whence Charlemagne received it, and treasured it up in his new minster.

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The swaddling clothes of the Divine Infant consist of a strip of thick brownish-yellow woolen cloth. The legend says that they were made for the emergency by the Blessed Virgin from a pair of travelling leggings of St. Joseph. They were probably worn over a linen covering. They are said to have been given by Juvenal, Bishop of Jerusalem, to Eudoxia, the pious wife of the Emperor Theodosius, who, on her part, gave them to St. Pulcheria. By oriental munificence they came into the hands of Charlemagne, and were conveyed to the imperial residence.

The winding-sheet of St. John Baptist is an oblong piece of fine linen cloth. The blood-stains upon it are still quite visible.

The breech-cloth of our Lord is a coarse linen cloth, apparently a fragment of a linen tunic. It is all soaked in the Precious Blood except some portions of the extremities at which it was knotted. When and how it was brought to Aix-la-Chapelle cannot be ascertained.

Space does not permit us to attempt any description of the minor relics of this shrine. Let us return to its history.

Charlemagne ordered the Holy Relics to be exposed for the veneration of the faithful once a year—on the Wednesday of the ember week after Pentecost. On these days numerous pilgrimages came from far and near. Historic records of these pilgrimages reach back only to the thirteenth century. At this date the pilgrimages were numerous from various parts of Europe. In the year 1357 the Queen of Hungary, with a mounted suite of 700 men, came to perform her devotions before the Holy Relics, while it seems to have been a standing custom with the Hungarian kings to worship at stated times at this holy Shrine. The pilgrims from Hungary were so numerous that in 1382 a special chapel was built in the Cathedral for their use, and a Hungarian priest was appointed as a regular chaplain to minister to their religious wants in their own language. Other nationalities imitated this example, for instance, the Bohemians and Slavs.

The Hungarian and Austrian pilgrimages continued till

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the year 1776, when pilgrimages were prohibited wholesale by Emperor Joseph II. The number of pilgrims from Austria and Hungary alone at the septennial pilgrimages is estimated at 5,000. And thus they flocked from the most distant parts of Europe. In many cities of Germany, as for instance, in Hildesheim, there were free hostelries erected for the pilgrims travelling to and from Aachen.

The pilgrimages went on increasing towards the beginning of the fifteenth century, so that the rush became dangerous to life and limb. In the year 1440 it is recorded that the roof of a house on the Cathedral square broke under the multitude that congregated there to view the exposition of the Holy Relics. Nineteen persons were crushed to death and forty seriously injured. In the year 1496, 142,000 pilgrims entered the gates of Aix-la-Chapelle in one day. Thus it continued till 1776.

A distinguished pilgrim in 1510 chronicles his impressions of the great pilgrimage as follows: All the highways in the vicinity of Aachen were crowded with pilgrims. In and around the minster burned so many tapers that it seemed to be a sea of fire. He was compelled to ride around through the city for a whole hour before he could find a lodging. In the cathedral the crowd was so dense that there was no room to kneel, and there was serious danger of being crushed. When the Relics were exposed, as far as the eye could reach—on the Cathedral Square, in the houses, on the roofs—was one continuous mass of human beings, trying, at least in the distance, to catch a glimpse of the Sacred Relics.

Before the exposition the bells rang out a solemn peal. A venerable prelate, attended by several clerics, entered upon an open tribune of the church tower, where the exposition was to take place, and addressed the multitude.

He then retired, and a number of priests, arrayed in splendid vestments, attended by torch-bearers, bearing holy water vases, and gold and silver censers, occupied the tribune. In the midst of them walked two prelates, robed in gold and silver vestments, bearing a long golden staff on which hung the garment of the Blessed Virgin. The vesture was covered with silk and gold texture. The covering was removed

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from those parts of the garment that were to be exhibited, and it was hung on a golden staff over the tribune, so that it could be seen by the whole multitude. There was a flourish of trumpets and the people broke out in prayers and sighs, and loud cries, so that everyone was moved to sentiments of devotion and piety. This exhibition was repeated on the four sides of the tower to afford all an opportunity of seeing the Sacred Vesture. In the same order the other Precious Relics were exhibited.

The Reformation naturally had a restraining effect on pilgrimages generally. War, unbelief, and fanaticism did not fail of their destructive influence in Aix-la-Chapelle. Liberalism tried to exterminate these manifestations of popular devotion under Joseph II., and the succeeding rule of revolution, anarchy and irreligion.

With the revival of faith in Germany, however, within the last half-century, the pilgrimages also began to revive, and have now regained something of their original splendor. In the year 1860, on the 15th day of July, 65,000 pilgrims, and on the 22d of July of the same year, 52,000 entered the city of Aix-la-Chapelle.

The hospitality of the good people of Aix-la-Chapelle, on occasion of these pilgrimages, has been always extraordinary. This, however, was not left to individual effort. It was an organized hospitality. The citizens did everything in their power to make their stay a pleasant one for the pilgrims. They made an appropriation of the public moneys for the purpose of housing and feeding the pilgrims, and high officials volunteered to wait on them personally. July 9, the pilgrims were fed at the expense of the monastery of St. Celestine; July 10, at the expense of the former Convent of Marienthal; July 11, 12, 13, at the expense of the city of Aix-la-Chapelle. On the first three days they were served by the Mayor of the City in person; on the other two days by other high city officials.

The exposition and veneration of the Holy Relics are conducted in our own time nearly as of old. Every seventh year the collegiate chapter holds a meeting in the month of March to decide whether the exposition is to take place or

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not. In case of war, famine, pestilence or other serious obstacle, it is omitted, which proves a great disappointment to the people, who always regarded the year of the pilgrimage as one of special blessings. If no obstacle is found to exist, a proclamation is issued to the effect that the exposition is to take place, and preparations begin for the solemnity.

On July 11, at 10 o'clock, precisely, after the Office and Solemn Pontifical High Mass, the clergy, arrayed in the robes of their office, appear on the balconies of the church tower bearing the Holy Relics. After the singing of a hymn, a priest chosen for this office, who is generally gifted with a powerful voice, chants in the vernacular the following announcement: "You shall now behold the Sacred Garment which the Blessed Virgin wore, when she brought forth the Saviour of the World. Pray to God that we may contemplate this Holy Relic for God's glory and for the attainment of His grace and blessing. Amen."

The sacred garment is then exposed to view by the provost of the chapter, or by a visiting prelate, assisted by two priests, who hold it expanded by means of two ivory rods. This ceremony is repeated at nine different points of the tower, so as to afford all an opportunity of viewing the Relics. The swaddling clothes, the shroud of St. John Baptist and the breech-cloth of our Lord are shown, in like manner, in succession. The ceremony lasts about two hours. Individuals, particularly the sick, with certain restrictions, are admitted privately to venerate the Holy Relics.

The impression on all present is a most overwhelming one. A writer in the German *Messenger*, of Cincinnati, to whom we acknowledge our indebtedness for most of the facts in this article, says: "In the year 1888 we were present at the solemn opening of this pilgrimage, and shall never forget that touching moment when the encasements were removed, and the different relics were exposed to view, and presented to the veneration of those present. It would verily be a heart of stone that would fail to be touched at the sight of that blood-stained garment that covered the nakedness of our Lord on the Cross. Never before did the bitter passion and death of the Saviour come so forcibly in all its reality

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before our soul; nor were we ashamed of the tears which we were unable to restrain."

All this goes to show the salutary effects of pilgrimages not only on the common people, but also on people of high station and cultivated minds, who visit those holy scenes, and view those venerable objects, not with the curious eye of the hurrying tourist, but with the pious and simple faith and affection of the Christian.

A TRUE STORY OF OUR LADY'S MEDAL.

BY L. H.

ON his bed in the hospital of one of our large Western cities, late one September afternoon, 189—, a young man lay unconscious, dying. A few weeks before he had received an injury from a vicious horse, whilst at work in the fields, and the country doctor having exhausted his skill on the shattered limb, had finally advised his removal to the city hospital.

It required but a brief glance from the practised physician, who received and examined the case, to satisfy him that the sufferer was already beyond human aid, and turning to the nurse in attendance, he said:

"This young man will hardly live through the night. He may have a brief interval of consciousness before the end. You would do well to inform him then of his condition, and take any message he might wish to leave for his friends who will be here to-morrow, but too late, I fear, to find him alive."

With these words he left the ward, and the nurse (whom we shall call Miss H.) proceeded to bathe her charge and minister to his comforts. In doing so she discovered a slight cord around his neck, to which was attached a tiny medal of our Lady.

"Ah!" she thought, "This is a child of Mary, one of our own blessed faith. He will surely want the priest to-night."

The ringing of the Angelus bells throughout the city told

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her that her busy day was almost over. The next hour would bring in the night nurses, and, unfortunately, the one who was to replace our little Catholic friend would scarcely trouble herself about the spiritual wants of her patient. Gladly would Miss H. have remained there all night, but this the discipline of the school forbade.

With anxious determination to find some one to assist her, she glanced down the long ward, and, to her joy, discovered "Maggie," one of the housemaids, a fervent little Irish Catholic, who, with bucket and broom, was "tidying up" the apartment, and whose duties would keep her there all night. Running up to her, Miss H. explained the situation, and begged her to watch the sick man as closely as she could, and if he should manifest a gleam of consciousness to telephone at once for Father C.

"I will, indeed, ma'am," replied Maggie, and with an earnest prayer for her charge to Our Lady of Perpetual Help, the tired nurse went to her rest.

As the doctor predicted, towards morning the sick man opened his eyes, and gazed wonderingly at the surroundings. True to her promise, Maggie approached the bed and said to him, "It's a very sick lad you are; shurely you must want to see the Praste."

"The Priest," he said, "why I am not a Catholic."

"Not a Catholic!" exclaimed Maggie, "then why do you be wearing a medal of the Blessed Virgin?"

"Oh," he replied, "my girl asked me to wear it, and she is a Catholic, and I suppose I will be one, too, some day."

"Well, it is this day or never," said Maggie, "the doctor thinks you will never see another. Let me send for good Father C. He is the only help for you now."

"Well, yes, if my case is really so bad let him come; but do you think he will come?"

"Oh, never fear for that," said Maggie as she hastened to the telephone.

The good Father was soon at the bedside of the dying man, instructing, comforting and preparing him for baptism, and when the sweet bells of the morning ushered in the new day, the angels were bearing to the throne of God a

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soul, shriven from all stain of earth, another jewel for our Lady's crown.

A few hours after he had passed away, his friends from the country came to the hospital, bringing with them his betrothed, who was heartbroken to learn of his death among strangers, with no one to speak to him of the interests of his soul. But her sorrows were soothed—changed into grateful love, when she learned from the nurse the glories of that holy night, witnessed only by the silent stars—how the "Refuge of Sinners," ever mindful of her own, had found instruments to do her bidding, even when it seemed most hopeless.

That little medal, worn perhaps with no deeper motive than to please the good girl he loved, had opened heaven to that dear soul, leaving to us all in this dark world another evidence of the power of Mary's intercession with the Sacred Heart of her divine Son, and of our assurance that none shall ever be forgotten or forsaken who place their hopes in Our Lady of Holy Compassion.

"*Sicut Amicus ad Amicum.*"—*Exer. Spir.*

AS FRIEND TO FRIEND.

BY F. J. McNIFF, S.J.

IN mystic dream of yesternight,
I trod a narrow thorn-set way;
A friend's strong hand became my stay,
A clear star cheered me with its light;
And I forgot the way was long,
Yea, fair words gave my soul in throng
A triumph song.

I know the good Friend of my dream,
And whose the hand on which I lean;
And what the guiding star I ween,
That lit my path with cheering gleam.
Dear Lord, 'tis Thou upholdest me,
And Thy love's light enfoldeth me
Unceasingly.

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THE CONFRATERNITIES.

THE SODALITY.

We have sometimes heard it remarked that in our day the League of the Sacred Heart has either supplanted or superseded, or at least seriously interfered with the workings of the Sodalities of the Blessed Virgin. There may be some truth in the statement as regards certain individual cases. In some places the Sodalities have declined, while the League grew apace and prospered. However, there is no good reason why this should be so. Far from interfering with each other's usefulness, the Sodality and the League should help and strengthen each other.

The two unions are entirely different from each other—different in their purpose, different in their organization, different in the means for attaining to their respective ends, and consequently different in the duties which they impose on their members and officers; yet this difference is such that the duties and advantages of the one never conflict with the duties and advantages of the other.

The purpose of the Sodality is progress in Christian virtue particularly by means of organized devotion to our Blessed Lady. The purpose of the League is the advancement of the Kingdom of God, of the interests of the Sacred Heart, by prayer and reparation.

While each Sodality is a strict socially organized body, with a full staff of officers, elected by the members, each performing his own special function in the government of the society, the League need have no such organization; it is directed by a Director General delegated by the Pope, who appoints or confirms Central and Local Directors throughout the world; who, again, use the Promoters as their aids. In large Centres it is well, and even necessary, to have officers; but ordinarily the simpler the organization the better. The League is rather directed than ruled.

The means used by the Sodality are various:—regular meetings at stated times (whether weekly, bi-monthly or monthly), certain forms of prayer to our Blessed Lady to be

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recited in such meetings (commonly the Office of the Blessed Virgin, or a portion of it), the reception of the Sacraments at least every month. The means employed by the League, on the other hand, are very simple, inasmuch as it requires as an essential exercise only the Morning Offering in union with the intention of the Sacred Heart, leaving every other practice optional to the Associates.

The duties of both associations coincide with the means they employ. In the Sodalities they are prescribed, of course not under any sin, by the constitutions, and may be strictly enforced by the officers under pain of suspension or expulsion from the Sodality, or other penalty that may seem good to the officers, and is approved by the Director. In the League nothing is obligatory except the Morning Offering, and no sanction can be employed to enforce compliance with this practice, though some control may and must be exercised over Directors and Promoters, inasmuch as they hold responsible offices, committed to them by higher superiors.

If this difference is kept in view, it will be readily seen that there can be no conflict between the Sodalities and the League; on the contrary, that they supplement each other in many ways. The Sodalities, according to their original purpose, were intended for the few, for the better element in the different classes—for those who distinguish themselves in the community by their piety and other virtues. Hence it is that in colleges where the Sodalities are conducted on the original plan, not all the students, indiscriminately, though they be tolerably good and pious, are received into the Sodality, but only picked students who can exert an influence for good on their fellow-students. Others may be received only as candidates. The League, on the other hand, is intended for all Catholics, even the imperfect, even sinners, even those who have very little time or taste for prayer or other exercises of piety, though its Promoters should be chosen from the more edifying members of a congregation. It helps the sinner to repentance, the ordinary Christian to virtue, the fervent to perfection, and the perfect to high sanctity. The Sodalities and the League are, therefore, in no wise incompatible with each other.

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But they should, on the contrary, be of great help to each other. As the place of our Blessed Lady in the plan of salvation is to lead to Jesus, so, one should think, the place of her Sodality should be to bring its own members, and through their influence and example, also others, to the Sacred Heart of Jesus. We cannot please the Mother without being concerned for the interests of the Son; and, therefore, every true child of Mary will naturally lean towards the devotion to the Sacred Heart, and will be eager to bring as many as possible within the sphere of its influence. Hence it is that the members of the Sodality, above all others, are eminently qualified to be Promoters of the League of the Sacred Heart. Through Mary, to Jesus, and through her Sodality to His Sacred Heart—this is a golden rule for the Sodalist.

THORONHIONGO AND HIS FAMILY.

BY REV. H. L. GACHE, S.J.

Most probably our readers have never heard of Thoronhiongo, as he is not a man of our day, and his life is not illustrated by any of those great deeds which excite public admiration and hand a name down to posterity. Yet it seems to us that Thoronhiongo does not deserve to be buried in oblivion, and we hope to please our readers by giving them a short account of him and of his family.

Francis Thoronhiongo was a Huron. He was baptized by the Venerable F. de Brébeuf, who died a martyr, at the hands of the cruel Iroquois. These savage and barbarous Indians, having beaten and plundered the Huron tribes, to whom Thoronhiongo belonged, took him a prisoner to their village, Isonnonthuam. There the poor prisoner preserved and most faithfully practised his holy religion. His virtue was such that very soon he was considered as a saint even by the barbarous Iroquois themselves. After a certain time, death having taken away his masters, Thoronhiongo found himself free, and the first use which he made of his f

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was to leave the Iroquois village and to go to the Mission of La Montagne. On his way there, he took with him his little granddaughter, ten years old, and a married son, the only one who remained to him. In this Mission Thoronhiongo distinguished himself by the faithful practice of all virtues, and especially by his respect for the priests and his charity towards old women, whose cabins he used to build or repair with as much care and pleasure as if he were to receive from them the largest remuneration.

His greatest happiness was to see the daily progress in virtue which his granddaughter was making under the direction of the Sisters of the Congregation. But his son was for him a cause of great anxiety. Given up to debauchery, this wicked young man paid no attention to the kind remonstrances of his father, despised the admonitions and advice of the zealous missionaries, and, before long, deserted his wife and went back to the Iroquois. Soon after, the poor deserted wife brought forth a son. The birth of this child would have been an occasion for rejoicing, had not the desertion of his father thrown a gloom over the event. Fortunately, the child did not inherit the vices and depraved inclinations of his father. As soon as he came to the use of reason, he gave signs of a truly happy disposition. At that time the old Thoronhiongo met with a great affliction, the greatest, perhaps, that could befall him: he had the misfortune to lose his sight and become entirely blind. Yet never was the old man heard to complain or murmur. He knew that all the afflictions which befall us, during this life, are ordained or permitted by Almighty God for our good, and this was enough to make him accept his blindness with a perfect resignation. The only thing which he regretted was to be unable to visit the church as often as he desired. Fortunately, this deprivation did not last very long. His little grandson was soon large enough to lead him to the house of God, and the good old man did not fail to avail himself of this precious assistance. The church was everything to him in this world; it was there only that he found all the consolation which he needed. Once in presence of the tabernacle, where his divine Lord resided, he gave way to all the pious

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emotions of his soul, and offered the most fervent prayers which his wounded heart could conceive. The habitual object of his prayers was, as it is easy to understand, the conversion of his son. "O Lord," he was heard to say, "I do not regret the loss of my sight; there is nothing beautiful in this world which I desire to see, as I hope soon to have the happiness of seeing Thee, the infinite beauty. I do not regret being poor; Thou knowest that the riches of heaven are the only ones which I value, and which I am anxious to acquire and enjoy. What I regret, O Lord, is the loss of my son. Behold what grieves me; behold the cause of the bitter tears which continually flow from my eyes. Oh, I beg, I entreat Thee, O Lord, bring back that unfortunate son to me and to Thy service. Do not allow him to remain any longer among Thy enemies. Thou knowest that he is thoughtless, and wilt have pity on him; do not throw him into that horrible fire which is never to be extinguished."

In the month of March, 1690, the grandson of Francis Thoronhiongo, who used to lead him to church, was already a man, and belonged to a band of militia composed of French and Indians. Their commander, Sieur de Beaucourt, deemed it necessary to go with them to scour the country. On April 21 of the same year, the old Thoronhiongo was dying, loaded with years and merits; and, at the moment of his death, the band of soldiers to which his grandson belonged, was encountering a band of Iroquois near the Sault St. Francis. The attack was fierce and the fight desperate. The two parties rivalled each other in courage and fury, but in the end, victory perched on the banners of the French. The grandson of Thoronhiongo, in particular, distinguished himself by his courage and bravery. Among the enemies he encountered, was one who seemed to fight with more ardor and determination than the rest. He fell upon him, and in a few minutes, without mortally wounding him, made him a prisoner. He bound him with a rope, and on his return, he took him to the village of La Montagne. The prisoner was surprised, when, on arriving at Ville Marie* he was led by his captor to the village of La Montagne, and

* Now Montreal.

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to the cabin which he had deserted. Greater still was the surprise of the young warrior when his mother immediately recognized her husband, and informed her son that his prisoner was his own father. The son rejoiced that he had spared his prisoner, and that he had treated him as a friend, rather than as a foe. Very soon the whole village was informed of the extraordinary event. All the inhabitants came in haste to the cabin, broke the captive's bond, and assured him that he was free, and had nobody but friends around him. The missionaries gave thanks to God on seeing a stray sheep brought back to the fold from which he had strayed. The poor captive himself, who assuredly did not expect such welcome, was glad and thankful in finding that those whom he might with reason have considered his enemies were, in reality, his best friends. He resisted divine grace no longer, but deplored his past errors and misconduct, and surrendered himself entirely to God. The only thing which he now desired, and for which he eagerly asked, was baptism. As his health was failing, this favor was soon and easily granted. But what was wonderful, and what everybody considered as the effect of the prayers of his venerable father, was that this man, who, from his departure from the Mission, had given himself up to all the excesses of idolatrous Indians, without, perhaps, ever thinking of God, now remembered all the prayers and the catechism which he had been taught in his boyhood. The more convinced he became of the gravity of his sickness, the more earnestly he begged to be baptized, and received this sacrament with the most sincere and tender piety. But, in God's mercy, another great favor was reserved for that repentant sinner. He had no chance to lose his baptismal innocence; three hours after, having been regenerated, he rendered his purified soul to God, who undoubtedly received it into the abode of His eternal glory.

That conversion and edifying death were ascribed by all the Indians of the tribe to the prayers and merits of the old Thoronhiongo, and they commenced to venerate him and pray to him, persuaded that, by his virtues and sanctity, he had obtained a great favor with God.

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We have mentioned a granddaughter of Thoronhiongo, who was for him the source of much consolation on account of her virtuous life. She was one of the first pupils of the Sisters of the Congregation who were entrusted with the education of the young Indian girls at La Montagne. She was baptized on the 28th of June, 1681, and received the name of Mary Teresa. Immediately Mary Teresa showed that she understood what a Christian ought to be, and that she intended to be a good one. She excelled in the practice of all virtues, but she distinguished herself in a particular manner by her modesty. After having spent four years in that school, where she learned well what was taught her, she asked to be admitted among the Sisters of the Congregation. She had no great difficulty in obtaining this favor. She was received, and, in the course of time, was appointed mistress of a school. She soon fell into a serious illness, which brought her to the grave. But in her illness she was not less faithful to God than during the time of good health; she continued to be always a model of virtue. Having led such a holy life, she could not die but as she did, in the odor of sanctity. Her death was truly the death of the blessed, and she was buried with the respect and veneration due her virtues. Later on her grandfather, Thoronhiongo, received a mark of respect which shows in what esteem and veneration he was held. Mr. de Belmont, then Governor of Canada, out of consideration for the edification which Thoronhiongo had given to the whole Mission, and in memory of his fidelity in visiting the church, had his body disinterred and buried in the church he had loved so well. Over the grave the Governor placed the following inscription:

"Here rest the mortal remains of Francis Thoronhiongo, a Huron. He was baptized by Rev. Father de Brébeuf, and on account of his piety and probity was an example to the Christians, and won the admiration of the infidels. He died on April 1, 1690, at the age of about 100 years."

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Those who attended the great Troy pilgrimage last year will not easily forget the solemnity of the procession about the grounds in honor of the Blessed Sacrament. The Rt. Rev. Bishop of Albany has graciously permitted us to have this procession again this year. He has granted us even a greater favor still. Now that a priest can remain at the Shrine during the month of August and live close to the sanctuary of our open chapel, we may, by the Bishop's kind permission, keep the Blessed Sacrament in the Tabernacle all that time. How great a privilege this is we shall be able to estimate only after we shall have had the good fortune to spend a few days in adoration of the God of our tabernacles dwelling in that holy spot and making of it an altar of His perpetual sacrifice, as His faithful priest Isaac Jogues, two centuries ago, made it the altar of his self-oblation to the Almighty. How often he sighed for the privilege of consecrating the Body and Blood of Christ in that wilderness! He had to be content with cutting the name of Jesus on the trees of those lonely woods. We are to have Jesus Himself. May His blessing be ever on him through whom we are to enjoy this great favor!

Attractive as Auriesville is as a place of residence, it is much more attractive as a place of devotion and of hallowed memories. One who would go there simply to enjoy the air and the scenery, for a week or two, would, in a measure, desecrate its sacred precincts just as much as those who have from time to time thought to turn the large pilgrimage going thither into a pleasure excursion or picnic. Owing

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to the piety of the majority of pilgrims and summer residents there, as well as to the vigilance of the Fathers in charge and of the pastors leading such pilgrimages, all such attempts have happily failed. It is to be hoped that they will cease to be made. Now-a-days no one thinks of giving to the pilgrimages thither the character of an excursion; but since it is only now that many are beginning to tarry there a few weeks, care will be needed, first of all, to sustain the fervor with which one approaches the Shrine for the first time, and next to see that the relaxations or diversions, common even in quiet summer resorts, do not distract those who come there but for a day or two to take advantage of the ministry of the Fathers in attendance, and of the sacred influences of the place itself.

Naturally the presence of the Blessed Sacrament will make it easier to preserve this recollection and fervor, proper at such a time and place, and it is expected that several will make themselves responsible for a constant number of worshippers before the altar there. Even though the Sacred Host is not to be exposed there every day, the very presence of our Lord in His tabernacle in such a place is enough to draw His faithful ones to His feet. We need never lack a subject of meditation as we kneel there, nor objects of prayer. The new book of League Devotions has page after page of beautiful prayers for visits to the Blessed Sacrament. The 7th, 8th, and 9th chapters of "The Life of Father Isaac Jogues," by Father Martin, make most proper reading for such visits. Read them once before the tabernacle, and notice with what fervor one feels impelled to cry out to our Lord to honor His servant who suffered so much for Him, and who bore it all so bravely, simply to please Him and to bring His captors to a knowledge of God and of His holy Church.

Nothing can make us more interested in Auriesville and its neighborhood, nor more devout and recollected while there, than readings in the lives of those who lived and suf-

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fered and died in that holy place, or in the annals of the Shrine itself. Besides the Life of Father Jogues just mentioned, there is the shorter sketch prepared by Father Rouvier, and translated by Miss d'Invilliers, one of the first patrons of the Shrine. "The Life of Kateri Tekakwitha," by Ellen H. Walworth, abounds in traditions of the races, among whom the first Auriesville missionaries labored, and also of the neighborhood, though the author's conclusions as to certain sites do not fully agree with our own. All these books and the favorite pamphlet on the Shrine itself we shall keep at the Shrine, so that no one may have any excuse for going to Auriesville and coming away unacquainted with its sacred memories.

This has been a year of activity and of improvements at the Shrine of Our Lady of Martyrs. The new fence, the 400 trees, the purchase of the ravine, the improved roadways, the restoration of the old Shrine and its removal to another part of the grounds, the erection of a new sanctuary, sacristy, confessionals, and some rooms for the Fathers in attendance, all add new attractions to the place, which account for the great eagerness manifested everywhere to know more about the pilgrimages, and, if possible, to attend them. Following is the latest circular issued in regard to these.

PILGRIMAGES TO THE SHRINE OF OUR LADY OF MARTYRS

August, 1895.

We are happy to announce to the friends of the Shrine that Mass will be said every morning in August at the Shrine at Auriesville, and a Jesuit Father will remain there all that month to meet pilgrims and visitors to the Shrine.

Pilgrimages will be made every Sunday from different places in the neighborhood. August 15 and the Sunday following, August 18, will be the chief days of pilgrimage, the Sodality of St. Mary's Church, Amsterdam, usually visiting the Shrine on the feast of the Assumption. On the eve of both these days, viz.: on August 14, and August 17, pilgrims will go from New York, Philadelphia, and other cities, to join in the pilgrimages on the following days.

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For those who leave New York by the West Shore R. R. on either of these days, Mass will be said at St. Francis Xavier's, West 16th Street, at 7 o'clock, giving time to reach the train, foot of West 42d Street, at 9.

Their round trip ticket will be $5.27. The 6.30 A. M. train (Penna. R. R.) from Philadelphia will be in time for this train.

Those who mean to stay but one or two days at the Shrine will find it most convenient to stop over night in Amsterdam and join the Amsterdam pilgrims on the morning of the 15th.

The Shrine has had many benefactors. Among other things which will go to prove a widespread veneration for the holy men and women who labored and died there is the generosity with which so many have contributed toward the cause of the beatification of the chief among them, by helping to purchase the site of their labors and sufferings, and by erecting and supporting the Shrine consecrated to their memory. It is our pious custom to remember these benefactors always at the altar, particularly during August. Patrons of the Shrine should do the same. One name on the list of contributions this month deserves particular notice for a handsome donation generously given toward the purchase of the ravine. The donors deserve special prayers.

Contributions to the Shrine.

S. M. T , Brooklyn, N. Y., for an intention	$1 00
T. R. M., Chicago, Ill., in thanksgiving	1 00
A. L., Detroit, Mich. . . .	25
C J. W., Altoona, Pa. . . .	1 00
A Promoter, Nesquehoning, Pa., for an intention . .	1 00
F. O'N., Phila., Pa . . .	1 00
H. O'D , Sarnia, Ont., Can.	1 00
M. B., Phila., Pa. . . .	1,000 00
"Anon." New York City, per Rev. W. W.	$5 co
M. J. S., Brooklyn, N. Y. .	2 00
R K , Phila., in thanksgiving	1 00
M. L. S. H., Buffalo, N. Y., for two intentions . . .	5 00
A. B , Newton. Mass , for the crown	1 00
"Anon." Lowell, Mass. . .	1 00
Rev. C. H., Fancy Farm, Ky.	3 23

Acknowledgement is made of the following contributions:

For the most needy mission.	
M. J. S., Brooklyn, N Y. .	$2.00
M. B , " "	.25

For Rev. G. Pouget, Mission of Trichinopoly.	
M. O., New York City . . .	$5 00

POINTS FOR THE COUNCIL.

The beginning of September is a time of transition. We are passing from a season of rest to one of labor. Refreshed by our recreation, we expect to take up our work with redoubled energy. Among the works before us, to which our renewed vigor should be applied, is the work of the League. Promoters may not have seen the members of their bands for two months; now is the time to meet them and see that everything goes well; that they receive their *Decade Leaflets* and are practising the Degrees they have taken up. In many places Promoters' meetings were discontinued during the summer, but now they are to be renewed. Promoters should be on hand and hear the arrangements and the projects of the Local Directors for furthering the interests of the League. Promoters should examine their lists and see that their bands are filled out. They might reflect on the feasibility of adding each another band to the lists of the Associates. In fine, by their activity and zeal, they should show that they are worthy of the cross they wear, or deserve the one they are working for.

In one of His apparitions to B. Margaret Mary, after speaking of the ingratitude of men, our Lord thus addressed His holy servant: "Do you at least give me the consolation of supplying for their ingratitude as far as you are able. To atone for their ingratitude, as far as you can, you shall receive Me in Holy Communion as often as you are permitted."

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Every Associate, who has caught the true spirit of devotion to the Sacred Heart, will sooner or later come to the practice of the Communion of Reparation. Like the daily Decade for the Sovereign Pontiff and the intentions he recommends, which constitutes the practice of the 2d Degree, the Communion of Reparation is not essential or obligatory. It is, however, strongly recommended, and zealous Promoters are anxious to see all the members of their bands practising this 3d Degree of the League. This, therefore, is a good time to reflect on how the Communion of Reparation is practised by the League. According to its practices we have the *individual*, the *general*, and the *perpetual* Communions of Reparation. These are made as follows:

1°. On any day of the month, at the choice of each Associate, or on the day of each one's monthly Patron Saint, given on the *Decade Leaflets*, the Associate receives Holy Communion, with the motive of repairing the evil done to our Lord in the Blessed Sacrament. This is the *individual* Communion of Reparation.

2°. When all or a number of the Associates, with the same motive receive Holy Communion in a body, on a day assigned by the Director. This is the *general* Communion of Reparation.

3°. When Associates, grouped into bands of seven or of thirty, make the Communion of Reparation in turn, on successive days of each week, or of each month. This is called the *perpetual* Communion of Reparation.

The individual and the general Communions of Reparation are well attended to in each Local Centre, but a great deal can yet be done in organizing bands for the perpetual Communion of Reparation. It must certainly be a source of blessing and a cause of great consolation in any Centre to have Communions of Reparation perpetually offered to the Sacred Heart. In most Centres, at least seven persons can be found who will make a weekly Communion of Reparation. Each one of the seven chooses a day of the

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week on which to receive, and thus no day passes without some one in that Centre offering reparation to the Sacred Heart. If seven cannot be found who wish to go to Communion every week, certainly thirty monthly communicants can be found who will each choose a day of the month on which to make the Communion of Reparation, and thus the Centre will be making atonement perpetually to the Sacred Heart. Many Centres will have several such bands. Promoters should look into this matter, and be active in organizing such bands, especially at this season. God's blessing will certainly rest on that parish in which no day passes without a Communion of Reparation being offered to the Sacred Heart. The new book of League Devotions gives an excellent set of practices for all who take part in this Degree.

When Fathers Cros and Ramière petitioned the Holy See to approve the League in Schools, they set forth its object as fourfold. Briefly, it is to cultivate in the hearts of the pupils love for the Pope that will prove itself by prayer and the labor of study for his interests; a love for the Church, to be shown by an aversion to secret societies and all who identify themselves with her enemies; a love for our holy religion to be shown by a study of its precepts, and by a frequent approach to the Sacraments; finally, a love of that study and training which are to make pupils of Catholic schools ornaments to their religion and country, and benefactors to their fellows. Several of our Promoters are engaged in schools in which the Apostleship of Study has been introduced or in which it could be introduced. The beginning of the school year is the time to make arrangements. This summer we have sent out pamphlets, descriptive of the working of the League in Schools and are determined, with the co-operation of Local Directors and Promoters, to advance the Apostleship of Prayer among the young in schools. It is in the school-room that the Associate of the future is secured; there the faithful Promoter of the future can be trained.

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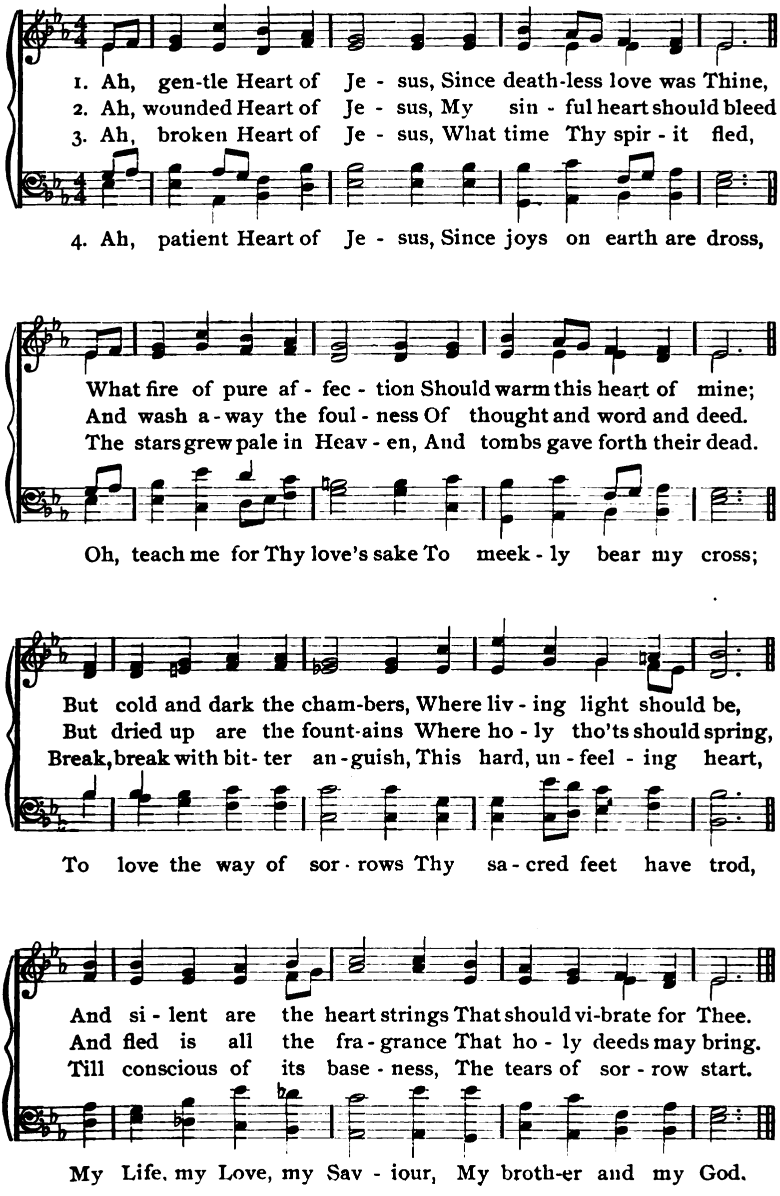
Ah, Gentle Heart.

W. L., S. J. Arr. Mendelssohn.



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HINTS FROM MONTHLY PATRONS.

St. Phœbe (3d) was one of St. Paul's Promoters at Cenchrea, near Corinth, and acquitted herself well, for the Apostle tells the Romans, to whom she bore his epistle, that she assisted many, and himself, also, and that they should receive her in the Lord as becometh saints.

St. Rose of Viterbo (4th) shows us how much can be accomplished in a short time. She lived only seventeen years, but in that short space of time she brought back a multitude of rebels to their allegiance to the Pope, and herself attained a high degree of sanctity.

St. Lawrence Justinian (5th) when nineteen years old, had a vision of the Eternal Wisdom, who said: "Why seekest thou rest to thy mind, sometimes in this object and sometimes in that? What thou desirest is to be found only with Me; behold it is in My hands. Seek it in Me, who am the wisdom of God. Take Me for thy spouse and thy portion, and thou shalt have treasures inestimable."

Of St. Onesiphorus (6th) St. Paul records: "He hath often refreshed me, and hath not been ashamed of my chain; but when he was come to Rome, he carefully sought me and found me. The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou [Timothy] very well knowest."

St. Peter Claver (9th) gives this counsel: "Do thou seek nothing in this world save that which Jesus Christ Himself has sought—to sanctify souls, to work, to suffer, to die for their salvation." We know that the souls he lived and died for were those of poor negro slaves.

St. Nicholas of Tolentino (10th), though reputed never to have lost his baptismal innocence, was haunted by the fear of his sinfulness. But our Lady appeared to him, saying: "Fear not, Nicholas, all is well with you: my Son bears you in His Heart, and I am your protection."

B. Charles Spinola (11th) teaches us a wonderful lesson of Christian fortitude. Despising worldly honors he entered the Society of Jesus, and volunteered for the Japanese mission. After laboring for sixteen years, he was arrested

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and put with thirty other prisoners in a cage 17 feet long by 7 wide. In this they were exposed to heat and cold, wind and rain, for four years. Then they were burned to death, rather than apostatize. In this combat fifty-two Christian heroes won their crowns.

St. Catherine of Genoa (15th) to whom the pains of purgatory were revealed, gives this warning. "O miserable men! Why have you let yourselves be so blinded by this world as to make no provision for that imperious need at the hour of death? The very goodness of God, under which you shelter yourselves, will rise up in judgment against you for having rebelled against the will of so good a Lord."

The great St. Cyprian (16th) Bishop and Martyr, thus enforces the duty of almsgiving. "Let not that sleep in thy coffers which may be profitable to the poor. When a man has that, with which he must necessarily at some time part, he does wisely so to distribute it as to obtain from God an eternal reward."

St. Joseph of Cupertino (18th) is an example of one who could discern God in all His creatures. The beauty and sweetness of a flower would cause him to exclaim: "O God, so visible and yet so forgotten!"

St. Matthew (21st) sets us a pattern of instant obedience to divine inspirations. Christ said: "Follow Me." Though engrossed in business, at once leaving all, he followed Christ.

St. Thecla (23d), the virgin martyr, is one of those saints commemorated in the Church's prayers for the dying. St. Jerome wrote to Eustochium: "If you love virginity, then the Blessed Virgin will meet you (at the hour of death) accompanied by those who have imitated her purity, and St. Thecla will embrace you with joy."

St. Wenceslas (28th), King and Martyr, is a model of devotion to the Blessed Sacrament. With his own hands he prepared the bread and the wine which were used in the Holy Sacrifice which he loved to serve. All his free time, and long hours at night, were passed before the tabernacle.

St. Michael, the Archangel (29th), is, according to the Church, "the chief of the angelic hosts set over paradise,

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whom the citizens of heaven delight to honor ; the messenger of God to the souls of the just." He guards his clients through life, stands by them in their agony, escorts them through the chastening flames, and leads them to the realms of light.

St. Jerome (30th), the great translator and reviser of the Latin Bible, far from trusting his own opinion in interpreting Scripture in doubtful points, submitted himself to the teaching of the Pope, saying: "I am joined in communion with your Holiness, that is, with the Chair of Peter. Upon that Rock I know the Church is built."

NEWS FROM LOCAL CENTRES.

——Seldom, if ever, have we found a more thriving Centre, for its size, than in Adams, Mass., where we had the pleasure of spending the Feast of the Sacred Heart and the Sunday following. Of the congregation, which numbers no more than 1,500, about 1,200 are already enrolled. We received 84 Promoters. The average number of Communions on the First Friday is about 400. The number of Sunday Communions is considerably increased. The League has been established here only six months. At the neighboring mission of Cheshire the League is in a similarly flourishing condition.

——In the Church of the Immaculate Conception, Newport, Ky., 50 children made there their First Communion and were confirmed on Whitsunday. All were received in the League. This is an example to be imitated.

——We are pleased to notice the activity of the League in small places. In St. Patrick's Church, Bayshore, L. I., 14 Promoters were received June 2; and 11 June 9, in St. Mary's, East Islip, L. I.—a goodly number for these places.

——The following extract from the report of St. Joseph's Academy, St. Louis, Mo., gives evidence of brisk spiritual activity. "Our branch is confined, in the main, to the Sisters and pupils. Out of the 300 Associates, all but about 25 practise the 3d Degree. The Communion of Reparation is made in common on the third Sunday, with Exposition of the Blessed Sacrament all day.

"The First Friday is a general Communion day, with Exposition. Before Benediction the Chaplain reads the Act

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of Reparation, etc. The nine First Fridays is a favorite devotion among us. The Holy Hour is made in common every Thursday afternoon. The League in Schools was organized at the beginning of the session last year, bearing many happy and favorable results.

"The Sisters and the pupils are accustomed to receive Holy Communion in bands, twice or thrice in the week.

"Since the 1st of May the Perpetual Adoration is being kept up all day by the religious alone, so that our Blessed Lord is seldom left alone in our Chapel."

——The following letter is a sample of many received at this office. It is refreshing and encouraging.

"Wallace, Idaho, June 21:—To-day we celebrated a double feast here; for the Feast of the Sacred Heart is also the anniversary of the League in Wallace. The Altar in our temporary Chapel was most beautifully decorated, thanks to the refined and artistic taste of our good Sisters and the noble and beautiful flower donations of some of our faithful members. Hymns and anthems in honor of Jesus' Heart were sung during the Holy Sacrifice of the Mass, which was offered in atonement and reparation at eight o'clock. Thirty-two members of the League received Holy Communion, a sermon was preached on the words of St. Bernard, the great lover of Jesus' Heart: 'I have found the Heart of a king, of a brother and of my dearest friend, Jesus.' After Mass we made a solemn consecration to the Sacred Heart. At Benediction, which was at three o'clock P.M., the decoration of our Altar was something superb. Our Divine Saviour literally rested on a throne of flowers. What a satisfaction for us to witness so much good accomplished at the first anniversary of the League in Wallace! A year ago but few had ever heard of the devotion; to-day we number over 300 members, who have promised to make the Morning Offering. Among them 150 practise the 2d Degree and a good number make the monthly Communion of Reparation. Eight of them have gone from us, let us hope to enjoy forever the Sacred Heart of Jesus in heaven. Four of those deceased Associates became converts to our Holy Religion on their sick-bed. Another was a most zealous Promoter, D. K. Butler, brother to the late Bishop of Limerick, Ireland. Many have obtained temporal and spiritual favors, whilst others mark the day of their admission into the League as the day of their conversion. We are very thankful to the Sacred Heart of Jesus. May His Sacred Heart be loved by all and everywhere. May His Kingdom come!"

——Two young Promoters from Villa Maria, Pa., send

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us a charming letter. Among other things they write: "Last Sunday a large number of boys and girls received their First Communion here, and we got every one of them to join the Holy League. They all wore their Badges to Holy Communion, and it looked so well. We find the PILGRIM OF OUR LADY OF MARTYRS a very interesting and instructive magazine, and take much delight in reading it."

——In St. Patrick's Centre, Washington, D. C., on the Feast of the Sacred Heart, 30 Promoters received Diploma and Cross, while 40 new members received the Badge. The League is constantly increasing; there are 59 Promoters and 257 Associates, most of whom take the three degrees.

——The Centre of Our Lady of Good Counsel, New York City, reports for June: Morning Offering, 987; Rosary Decade, 634; Communion of Reparation, 510; Leaflets distributed, 1,024.

——A Promoter writes from Jefferson City, Mo., June 21: "Yesterday, for the first time, we had the Holy Hour Adoration, conducted by a priest. We shall have it every Thursday throughout the year."

——On the Feast of the Sacred Heart, 30 Promoters were solemnly received in St. Joseph's, Baton Rouge. "This celebration," writes the zealous pastor, "will undoubtedly attract the attention of the people, and whilst firing the zeal of the Promoters will suggest to many of the congregation to join a society so rich in Indulgences, so simple in method, and so universal in the Church."

——In New Hartford, Ct., the Feast of the Sacred Heart was celebrated with great solemnity. In the morning there was High Mass, at which a large number received communion; in the evening, Vespers, Reception of Promoters, Benediction, and Consecration of the families of the Parish to the Sacred Heart. Similar ceremonies are reported from many other centres, which lack of space does not permit us to notice.

OBITUARY.

Michael Quinn, St. Mary's Centre, Geneva, Minn.; Mary J. Lyons, Holy Rosary Centre, New York; Mrs. Janet Lynn, St. Lawrence Centre, New York; Mrs. Mary J. Millette, St. Francis Xavier's Centre, New York.—*May their souls and the souls of all the faithful departed, through the mercy of God rest in peace.*

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Answers to Queries.

We are sometimes asked what the charge is for the insertion of Intentions or Thanksgivings. There is no charge, nor is any offering expected; but when an offering is spontaneously made, it is gratefully received for the benefit of the work.

The offerings recorded in the Treasury of Good Works, and sent to us each month from the various Centres, are those which *have been* made during the past month, *not* those which one intends to offer during the following month.

We have received two anonymous letters with queries on subjects which have no relation to the League. The writers are referred to their pastors or spiritual directors for answers to their questions, as we do not give answers to questions on all conceivable subjects. Moreover, we cannot consider anonymous communications.

Contrary to our usual custom, we give the following by way of query and answer:

1st Q.—Is it of absolute necessity to obtain monthly intentions from the members and send them to the Central Direction in New York in order to fulfil the conditions of the 3d Degree?

Ans —No. In no case is this a requirement of the 3d Degree It is a good thing, however, in which even those of the 1st Degree can take part with profit

2nd Q.—May not one make his intention privately to join in all the good works and have all his intentions prayed for each day? The making out of Intention Blanks is quite an item of labor.

Ans —The intention to join in all the good works of the day can be made privately, but only those intentions are recommended universally which are marked to be made known to all the other Associates.

3rd Q.—May not the League be united into one general band?

Ans.—Yes, if the members belong only to the 1st Degree; but throughout the United States there are scarcely ten Centres in which this is the case.

4th Q—Is it sufficient to make up your mind once for all to offer all your Communions in Reparation, and then to renew this intention from time to time, just before Communion?

Ans.—This would do if people mean to receive with the same intention for which our Lord wished the First Friday Communions to become a general practice.

5th Q—If this habitual intention suffices to make every Communion one of Reparation, is it sufficient at the same time to make each Communion a Treasury act?

Ans.—No: for the Treasury there should be a special and express intention. Although for the 100 days Indulgence attached to each action, the intention, made with the Morning Offering suffices.

We have been asked for the words of the Heroic Offering. They are: For Thy greater glory and consolation, O Sacred Heart of Jesus to give good example for Thy sake, to practise self-denial, for the reparation of the sins of intemperance and for the conversion of drunkards, I will abstain for life from all intoxicating drinks.

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GENERAL INTENTION FOR SEPTEMBER, 1895.

Recommended by His Holiness, Leo XIII., with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Missionary Sisters.

IT is one of the greatest glories of the Catholic Church that she restored woman to the state intended for her by Divine Providence.

According to pagans, even the most enlightened woman was an inferior being, useful indeed to man, but as a servant or slave, degraded and despised in the very family of which she was a member.

But the Church of God, teaching her the virtues of a Christian life, restored her dignity. Under the influence of divine grace she became the pure maiden, the respected wife, the honored mother, even the virgin spouse of Christ. Nay, more, Christian virgins and widows were called to share in the labors of the Apostolate.

Holy women dared to leave their retirement to minister to Christ during His earthly life. After Pentecost holy women ministered to Him in the person of His little ones. His grace made them strong to overcome all natural inclinations and repugnances. They crossed sea and land wherever the call for help sounded in their ears. Two things that move the heart of the poor savage or the half-civilized pagan are his children and his sick.

The Sister will educate his children and nurse his sick. She will do this for the love of Jesus Christ, and her sacrifice and self-denial will be the foundation upon which the Kingdom of God will be built in these poor souls. They see in her the true faith personified, and it is lovely in their eyes.

Who can ever estimate the number of souls won to God by these devoted women! Think of the hardships of life in a missionary country; think of the daily privations, even of necessaries of life; think of the drudgery of teaching the first rudiments of civilization, and of their continual contact with degraded savages!

Yet we find these heroines in the wilds of Alaska, in the Rocky Mountains, in a word, in all the most difficult missions of the world. And even in civilized countries it requires a high degree of supernatural virtue to fulfil the daily duties of the class-room, the orphanage, the refuge, the hospital.

For these must we offer up this month our prayers, works, and sufferings, and especially for those in France, now undergoing most cruel persecution at the hands of an anti-Christian government.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. OCTOBER, 1895. NO. 10.

DOMINE NON SUM DIGNUS.

BY T. F. RYAN.

AH, dearest Lord, this offering is too great.
Our sins are scarlet deep; Thy precious Blood,
Poured forth in shameful death upon the Rood,
Was needed to redeem our fallen state,
And free us from God's sin-consuming hate.
See, Bethlehem and Calvary renewed
Upon our altars, daily for our food
Is offered up Thyself, reincarnate.
But dare we sinners come Thy flesh to eat
Who have so oft recrucified Thee, Lord?
My Jesus, yes; Thy invitation sweet
We may accept, unworthy such reward,
Because Thy loving Heart could give no less
Than Thee Thyself, our lowliness to bless.

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THE QUEEN OF THE HOLY ROSARY.

THE month of October is dedicated in a special way to our Lady as the Queen of the Holy Rosary. During this month, particularly, we are exhorted to invoke her under this title. "Queen of the Most Holy Rosary, pray for us." We are, moreover, called upon to practise with special fervor that devotion, which should always be familiar to us, the devotion of the Holy Rosary, or our Lady's beads.

There is a charm in the very word—the Rosary—garden of roses. It transports us in spirit into a scene that is flowing with delights—beautiful to behold, exhaling the most delicious perfumes, breathing forth the odor of sweetness.

Ancient legend tells us of a garden of roses, situated once upon a time on the German Rhine, which was tended and watered by the hand of a princess. The highest prize of chivalry was to receive from the same fair hand a rose culled from its sweet treasures. Poetic fancy has extolled the beauty of this garden and the wondrous virtue of its beauteous products. But what is all its imagined beauty compared with the reality of our Lady's rose-garden?

It is not an earthly princess, but the Queen herself—the Queen of queens, the Queen of heaven and earth, of angels and of men—who rules in this fair spiritual paradise, who not only culls a chance flower for a favorite child, but invites us all to come, to revel in its delights and gather roses to our heart's content, and to weave them into beautiful and sweet-scenting wreaths to lay at the foot of her heavenly throne. What an honor, what a delight to be admitted into this Eden of spiritual sweets! And yet we are invited to enter, day after day, and to feast upon its joys. Happy those who wait on this heavenly Queen!

No wonder, then, that the devotion of the holy Rosary has become so popular, if we look at it merely from the poetic and sentimental side. But it has other features that appeal, if not so sweetly, yet more strongly, to the human mind.

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First among these features is its remarkable origin. Towards the close of the twelfth century the heresies of the Albigenses and Waldenses were raging in what is now known as the south of France, threatening to demolish the Church and to wipe out every vestige of true Christian faith, morality, and culture. Various means—the preaching of the word of God, learned books in defence of the faith, even fire and sword—were tried to repress the violence and fury of those heretics. It was then that God, in His good providence, raised up the great St. Dominic and his fearless sons to combat the enemies of the Church; they entered bravely into the field, wielding the two-edged sword of prayer and the word of God.

It was particularly in prayer that St. Dominic trusted. He confided in the intercession of her who is justly styled the "destroyer of all heresies in the whole world." Once while in prayer, so reliable tradition tells us, our Lady appeared to him and taught him this form of prayer, substantially as we use it now, and exhorted him to go forth and preach it as the most powerful antidote against the spreading spiritual pestilence. He did so; he went forth, in one hand the word of God and in the other our Lady's beads. He explained to the people the fifteen mysteries of the Rosary, taught them to say the beads, and the result was the rapid conversion of the heretics and the complete triumph of the Church over one of the most malignant of all heresies. What the power of the sword, what the preaching of the word of God itself had failed to effect, was achieved by the tiny weapon of the holy Rosary.

The history of the Rosary is no less remarkable than its origin. Of its efficacy in the history of the Church, the Rev. Maurice Meschler, S.J., writes in his little book entitled *Our Lady's Garden of Roses:* "Christendom owes, it may be said, to the instrumentality of the Rosary, the preservation of faith, peace and prosperity. At different times God protected the Church against foreign and domestic enemies in view of this devotion. Who were these enemies? From without, armed forces; from within, heresy and moral corruption. The Rosary triumphed over both."

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The most formidable enemies of Christendom for centuries were the Turks. They attacked the Christian nations on the east and the west, and achieved victory after victory until they were on the point of subjugating all Europe to their barbarism and superstition. Disintegrated by heresy and schism the Christian nations in the sixteenth century were no longer able to withstand the power of the Musselman. God permitted this humiliation to make the triumph of Christendom all the more glorious.

The Turks, flushed with former successes, had mustered an immense fleet and contemplated nothing less than the subjugation of Italy and of Rome itself. The sainted Pius V., a worthy son of the illustrious St. Dominic, then occupied the Chair of Peter. While European princes were bartering their own freedom and betraying Europe into the hands of the infidels, Pius alone raised his voice, sounded the note of alarm, and called the powers of Europe to united action against the invading foe. He succeeded with difficulty in uniting the arms of Spain, Venice and Genoa. These powers, however, were no match for the enemy, and, naturally speaking, it seemed in the highest degree fool-hardy on their part, to risk an encounter.

But Pius put his trust more in the Queen of heaven, who is "terrible as an army set in array," than in human resources. He ordered a general fast in the Church and exhorted the faithful especially, to fly to the protection of the Mother of God. When giving his blessing to Juan d'Austria, who was commander-in-chief of the united Christian forces, he ordered him to dismiss all disorderly soldiers, presented him with a sacred banner and a set of Rosary beads to be hung on the main mast of the admiral's ship. Every soldier bore a badge of the Blessed Virgin.

On the first Sunday of October, 1571, the hostile fleets met in the gulf of Lepanto. The Turks were superior in numbers and occupied the most favorable position. Yet they were totally routed and their vessels sunk or captured. The Queen of the holy Rosary had conquered.

At the very moment of the decisive victory St. Pius was engaged in conference with his cardinals. He suddenly

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stopped short in his discourse; for a moment he lifted up his eyes to heaven, and said: "Enough of business for to-day; it rather becomes us to give thanks to God for the victory He has given to the Christian arms."

This victory has been justly attributed to the instrumentality of the holy Rosary; for it happened that, at the very time this sea-fight was being carried on, the members of the Confraternity of the Holy Rosary were walking in solemn procession through the streets of Rome, invoking in union with the faithful throughout Christendom, the divine aid and the blessing of the Queen of the Rosary on the Christian arms.

The state as well as the Church, acknowledged the miraculous character of this victory. The doge of Venice in the public report he sent to some of the Italian states said: "The victory is due neither to the General nor to the army, but to Our Lady of the Rosary." To establish a perpetual memorial of thanksgiving in the Church, Pius V. instituted the feast of Our Lady of Victory, the title of which was afterwards changed into that of Our Lady of the Rosary.

Similar victories were obtained over the Turks at Temeswar, at Belgrade, and at the island of Corfù. From these defeats the Moslems never recovered. Through a special disposition of Providence, these victories were obtained on days of special devotion to the Mother of God, while her Rosary was being chanted or recited in the solemn processions of the faithful. This remarkable coincidence induced the Popes Gregory XIII., Clement XI., and Clement XIII., to institute the feast of the Holy Rosary and to have it celebrated throughout the world. Thus the beads triumphed over the crescent.

The Popes always placed the greatest confidence in the power of the Holy Rosary, strongly exhorted the faithful to cherish this excellent devotion, and liberally opened the spiritual treasury of the Church to those who devoutly practised it. In the Letters apostolic of the Popes we find the highest encomiums bestowed on the Holy Rosary. It is called "the scourge of the demon"; "the destructi

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"the tree of life, which raises up the dead, heals the sick, and preserves those who are in health"; "a treasury of graces"; "the growth of Christians"; "the glory of the Roman Church," etc.

But never, we would venture to say, was the devotion of the Holy Rosary more popular and more universal in the Church than in our own days. It was the delight and comfort of the great and saintly Pope Pius IX., of happy memory. "The Rosary," he said, "is the most efficacious prayer for the increase in the hearts of the faithful of the devotion towards the Mother of God." Once while blessing beads for some visitors at the Vatican, he said, pulling out of his pocket a tiny chaplet, "I too have my beads. They are the most precious treasure I preserve in the Vatican. My predecessor, Pius the Martyr, delighted in using them; he sought in them a safeguard against his enemies. I do the same and I firmly trust soon to see the triumph of the Church. Ah! give me an army of men, saying their beads, and with them I shall overcome all the enemies of the Holy See."

Pius IX. did not see the triumph in his life time. His successor, the gloriously reigning Leo XIII., is the heir to Pius' captivity. Yet this has not in aught diminished Leo's confidence in the Queen of the Rosary. Of all the Pontiffs, who occupied the chair of St. Peter, none has done so much to spread the devotion of the Holy Rosary as Leo. XIII. September 1, 1883, he issued his first Encyclical on the Rosary, commending it in the strongest terms to the faithful, and dedicating the month of October in a special way to this devotion.

"Our need of divine help," says Leo XIII. in this Encyclical, "is not less to-day than when the great Dominic preached the Rosary of Mary as a remedy to heal the wounds of Christendom. Divinely enlightened, he saw that no remedy could be better adapted to the evils of his time than that men should, by frequent meditation on the salvation obtained for us by Christ, return to Him who is "the way, the truth and the life," and that they should seek the intercession with God of that Virgin to whom it is given to "destroy all heresies." . . .

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"We who seek a remedy for like evils," continues His Holiness, "do not doubt that the prayer introduced by that most holy man, with so much benefit to the Catholic world, will have the greatest power against the calamities of our times also. For this reason do we exhort all Christians to give themselves to the daily recital of this pious devotion, either in public, or privately in the home and family of each, as we also desire that the whole month of October in the present year be consecrated to the Queen of the Holy Rosary."

The Sovereign Pontiff, moreover, decrees that in every cathedral and parish church during the month of October (till November 2, inclusively) the Rosary and Litany of our Lady of Loretto should be publicly recited every day. December 10, of the same year Leo XIII. issued a Brief ordering the invocation, "Queen of the Most Holy Rosary, pray for us," to be inserted in the Litany of the Blessed Virgin.

In the year 1884 he issued another Encyclical directing the same devotions to be celebrated in the month of October as in the preceding year. In 1885, he ordered the celebration of the Rosary month to be continued until peace and freedom should be restored to the Church. By decree of September 11, 1887, the Feast of the Most Holy Rosary was raised to the rank of a double of the second class in the universal Church; and August 5, 1888, a proper Office and Mass of the feast were issued, which we are inclined to consider the most beautiful in the entire Catholic Liturgy.

Notwithstanding that the October devotions have been made permanent, and that the public recital of the beads every day in cathedrals, and on Sundays and Holydays in parish churches, has been made universal, Pope Leo has allowed no year to pass without issuing a fresh Encyclical to exhort the Catholic world to new fervor in this devotion. These letters are among the most touching of the Pope's numerous Encyclicals, breathing, as they do, the most ardent devotion and child-like piety to the Mother of God. Abstracting from their official character as authentic ecclesiastical documents, they form a most valuable and complete literature on the Holy Rosary.

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So much of the origin and history of the Holy Rosary. We would fain go on to describe the nature of this devotion —so beautiful, so sublime, and yet so simple; we would gladly dwell on its wonderful fruits and advantages, if only space permitted. While we are obliged to defer these and many other considerations to some other time, we hope that what we have been able to condense in this small space will suffice to convince our readers that our Lady's Rosary is the most precious ornament and the most powerful weapon of the Christian militant here below. May it ever be borne by us to victory in the spiritual warfare against the foes of Mother Church, as well as against the private enemies of our salvation!

UNTO HIS HEART.

BY M. H.

A SACRED hush had succeeded to the sound of outthronging worshippers, in a great cathedral, and, of the multitude who had lately knelt there at the Vesper hour, but one remained, a little girl, about twelve years old, who crouched in a far away corner, bowed low, unconscious of all earthly surroundings.

Suddenly she raised her head and looked timidly around as if anxious to know if she were alone, and then with a quick hurried step she glided up the long aisle to the Blessed Virgin's altar upon which stood a statue of Our Lady of Sorrows. She fell upon her knees with a relieved air, as if she had come to a haven, and gave vent to the long suppressed tears.

No words fell from the quivering lips, but her tears were winged with wordless, pleading prayers to the Sorrowful Mother. An orphan child of twelve years—in the wide world, without a mother, with a child's sweet, simple faith, which older ones dearly envy, helpless and powerless in herself, but mighty in her belief in her heavenly mother, she was sad and desolate, yet richly dowered with holy faith.

After a while her weeping ceased; the remembrance of the sacredness of the place subdued the vehemence of her

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emotion, and as hope and trust deepened in the child's heart, the little tear-stained face was uplifted, and the tear-dimmed eyes rested lovingly upon the carved face of the statue.

But earthly eyes had also observed the child. A lady had lately entered the church and had noticed the little girl all alone in the great edifice. The tattered, faded dress, the broken shoes, the torn hat, all bespoke the child's poverty, and pity and compassion throbbed in the lady's heart as she looked at the little, slender, grief-bowed figure.

Rising softly she went up to where the little girl knelt, resolving to offer her assistance. At the sound of the step, the girl turned towards her, and for an instant the lady paused, amazed at the striking beauty of the ill-clad child. The large wondering black eyes, with the long, tear-gemmed lashes gave additional charm to the beautiful face. For an instant the two questioningly confronted each other, and then the lady whispered gently:

"Are you in trouble, child? Can I help you, little one?"

The soothing words and gentle tone brought a gladsome light to the little face, but the unsought sympathy so awakened the deep feelings in the child's heart that she could only answer by a burst of tears.

With keen penetration the lady at once discerned the cause of her weeping, knowing that gratitude as well as sorrow will bring the rush of tears from a sensitive nature, easily thrilled by the touch of kindness.

Afraid to say more lest she should increase the child's agitation, she silently took her hand and led her down the aisle, and out into the spacious porch at the entrance of the cathedral.

"Tell me what it is," said the lady kindly as she drew the child closer to her, heedless that the tearful, dusty face was soiling her own costly dress, mindful only of the little heart she was seeking to comfort.

"You are so—good," was the the child's broken response; "our blessed mother has heard me; I—I—am so unhappy, I've run away from my step-mother, she was cross and cruel and—I couldn't stay!"

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"Have you any other relative?" asked the lady, trying to decide on the course of action. "Have you a father or sister?"

"Nobody" responded the child, "I am all, all alone in the world, but I won't go back to her—not if I die in the streets!" added the child fiercely, with a strange tone of bitterness for one so young.

"Perhaps you deserved to be punished," said the lady thoughtfully, "little girls are sometimes very self-willed, and step-mothers get unjustly blamed. Now, if I go home and plead for you, she will very likely forgive you and—"

"I will never go back," exclaimed the child, turning away with a resolute air, yet with a hopeless expression in the pathetic, lovely eyes.

"Stay," said the lady detaining her, "you cannot go wandering about; listen to me—"

"It is no use," broke in the child, "she scolded and beat me, and used hard words to me, and I tried to bear it, but to-day she did worse, she was angry, and I told her my dead mother saw her and I pulled out my mother's picture which I wear, and she snatched it off my neck, and threw it on the floor, and was going to stamp on it, and—I hate her and I'll never, never go back to her!"

The quick rushing words, the flashing eyes, the trembling lips, gave evidence of the storm in the child's heart. The lady saw it was no passing freak of temper, but the deeply roused feelings of a youthful, yet passionate nature. She knew it would be worse than useless to urge a return.

Uncertain how to act, she was resolving the question in her mind when one of the priests happened to pass and stopped to speak to them.

In a few words the lady, who was already acquainted with him, explained the case and proposed taking the girl to her home.

The pitiful eyes of the child were riveted upon the priest's face, for she felt the decision rested with him. He looked attentively at the upturned face and read in it truth and nobility of soul. "What is your name?" he asked gently, in the tone of voice that the strong and noble always use to the little ones and the sorrowing.

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"Miriam Clayton," she answered.

"Miriam!" repeated the priest, thinking how well the rare, old-fashioned name seemed to suit the child, while the lady started as if some sudden, painful memory had been recalled.

"For the present," said the priest, "it might be well to take her home; you could send word where she is to her stepmother, and to-morrow you can decide better how to act in the matter."

"I have taken a fancy to the child," said the lady, as she put her arms protectingly around her, "and if I can do so, and I find her story true, she shall live with me."

"She may bring you a blessing, Miss Barton," said the priest gravely, and he entered the church praying that the little waif might bring a reward to the lady who was so bountiful in external charity, yet whose spiritual life was but a desert waste.

Early the next morning, Miss Barton, accompanied by a lawyer, went to see Miriam's stepmother, as she wisely wished to judge for herself if the child's story were true.

A short interview with the woman revealed to Miss Barton the cross, cruel nature with which she had to deal, and convinced her of the accuracy of the child's statement.

She instinctively understood all that Miriam's high spirit suffered, and she knew the girl's soul would never bend to the arbitrary harshness of the woman's loveless nature. She felt a strange pity for the lovely child in whose every unfolding of character she had perceived a nature akin to her own.

After some time spent in discussing matters, Miss Barton obtained the woman's legally signed consent to her adoption of Miriam, and all points were fully settled to the satisfaction of both parties.

And thus Miss Barton's return became a herald of great joy to the orphan child, who soon found herself installed as an adopted sister in Miss Barton's elegant home.

What a marvellous change a few hours had wrought! How swiftly thought and action had followed each other, until the happy consummation had been reached.

All through the day the child had recounted the events

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over in her young mind, and her tears rose at recollection of the dread suspense that held her heart while her benefactress was at her stepmother's. The terrible fear had been lest she should be forced to return, and then had come the fierce resolve rather to die—a resolve born out of the storm—that swept over her young heart making it feel old and care-worn.

She next recalled how the brightness had come—how the sunburst glory had dissipated the dark forebodings, and hope, and joy, and peace had filled her soul and restored its rightful, childlike sweetness.

The day had been short, yet the crisis it had been in Miriam's life had so weighted it with important consequences that looking back, it seemed as if years had passed since she had left home.

Evening found the transformation complete—the little, ragged, tearful, wandering girl of yesterday had become the adopted sister of a wealthy lady, into whose heart the orphan child had already crept with the powerful fascination of love.

They were sitting together in the soft, June twilight, and both were silent; the lady thinking of the sudden event which brought a companion to her; the child revelling in the realization of her happiness, glancing lovingly now and then at her kind friend, and longing with a child's expressive affection, to throw her arms around her. Miss Barton looked up, and as her gaze rested on the child's face she smiled, and asked:

"Are you thinking of to-morrow, Miriam, and of a long summer holiday?"

"No ma'am I was thinking of you, and how good you are to me," said Miriam gratefully, as she rose from the chair and nestled lovingly at the lady's feet, impulsively seizing her hands and pressing them to her lips.

The unbidden tears rushed to the lady's clear, grey eyes; it was the first outpouring of love she had received for years, since her dear parents had died.

Since then all the world had been to her as strangers; her proud, reserved nature neither bestowed nor sought

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affection, and her charities had been only the contributions of her purse, not the personal gifts of kindly service and consoling words which would have returned unto her own desolate heart with the sweetness bestowed, even as the sea-wave cast upon the shore, flows back with added treasure to the ocean.

The child's affection had struck a responsive chord in her own lonely heart, and with a quick, passionate movement she bent low and kissed Miriam again and again.

"I am so glad you love me!" cried the child recovering from the surprise of the action. "Our Blessed Mother must have sent you to me!"

"You do well to love her;" said Miss Barton gravely, as she sighed wearily, turning away from the child, and again bending her gaze dreamily upon the flaring coals.

"Don't everybody?" said the little girl reproachfully, "at least every Catholic? I always pity Protestant children who do not know her and love her as we do. I think it was the thought that she loved me that kept me from being very wicked when I was ill-treated. But I am so glad that you are a Catholic!"

"A poor one," said the lady interrupting her, "and a very unpractical one. I have not been to the Sacraments for long years—yet why I should tell you this. I know not, only something in you attracts my confidence."

The child's wondering eyes opened wide in astonishment, and her pity found vent in the short exclamation: "Oh how could you believe in Him, and yet stay so long away!"

"Because—I am wicked," replied the lady vehemently; "not as the world calls people, but in my own heart I have kept the bitterness of revengetul feelings—and they are rooted there, and have eaten up my very heart," she added bitterly as if speaking to herself. "A cruel lie—born out of a woman's jealous heart, wrecked my happiness. You are too young to realize how a woman could wilfully break another's heart, but child as you are, Miriam, you can understand the effects, for you see *my* life, that might have been bright and happy and blissful—darkened, lonely and sorrowful!"

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"What made it so?" said Miriam quickly—"the lie told about you—or the hard feelings you have kept?"

The question, simple yet deep, as children's questions often are, startled Miss Barton with its suggestiveness, and for a moment she paused, shrinking at the honest solution that her upright nature gave.

"Nobody can destroy our happiness," said Miriam, "for we have God to look to, and if others injure us, He will console and reward us; that is what the Sisters taught me when I made my First Communion, and I used to say it over to myself when I was miserable at home."

"You are right; but strange the old truth seems new. After all child, it *was* the sinful, revengeful feeling that seared and scorched my heart, and blighted my life, and yet —I cannot cast it forth; I cannot forgive the false friend who marred my earthly happiness! But there, child," she added, smoothing the long, soft flowing curls, "go on with your happy thoughts, I must not sadden you any more."

"I can't think any more now, I must go to my room and say some prayers, for I must prepare for Holy Communion. As to-morrow will be the Feast of the Sacred Heart, I had to pray very hard to get over my wicked feelings and wishes about my stepmother," added the child humbly.

"How did you do it? How did you drive away those angry feelings of hate? For you did have them, and for a time held them close in your heart. I read it in your face and words?"

The girl's face grew grave, and her words came low-uttered but emphatic:

"I prayed for it, Miss Barton. What else could I or any one do? I went to our Saviour's Heart," she continued, softening her tone, "and begged of that Heart to help me overcome my feelings and put forgiveness in their place—and—I do forgive her, and to-morrow I should like to visit her so as to part friends from her."

"How can you forgive her so completely?" exclaimed the lady admiringly.

"I could not refuse our Lord, who will give me Himself. Can anything be too hard to do for Him?"

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The sweet, pleading, loveful eyes; the tender, trembling, somewhat reproachful tone, gave such power and pathos to the last sentence that it echoed deep down in the listener's soul, and as the child retired, the lady slowly repeated the words to herself: "Can anything be too hard to do for Him?" The question sank into her soul, and thought followed thought, and prayers and tears commingled, and God's grace flashed upon her soul, and falling before the ivory crucifix that stood on the mantel, she bowed her head in repentant prayer.

Thus the moments fled, and it was only at Miriam's entrance that she rose and stilled the outward token of her holy grief.

"God bless you child!" she said reverently, "your words have conquered me, and with God's help I will go with you to-morrow, and, if possible, receive our dear Lord. God's grace has broken the barriers of my pride and hate, and I too can say—I forgive!"

"I am so glad!" cried the child, "Our Lady of Sorrows has heard my prayers. I am so delighted, for I love you next to my own dead mother. See, here is her likeness, let me show it to you," and as she spoke the child drew forth the precious miniature which she always wore about her neck. "Look," she added joyously, "isn't it beautiful?"

The lady lighted the gas and examined the picture, but at nearer sight a strange, puzzled frown settled upon her face, and holding it closer to the light she keenly and sternly eyed the inoffensive object, her brow lowering with anger, her lips tightening as if holding back some expression of violent emotion.

Miriam grew pale, frightened at the inner storm she had so innocently aroused. But no words escaped from the lady's whitening lips. For a long time the concentrated gaze rested on the pictured face, and then she handed back the miniature to Miriam, and in the hushed, hoarse whisper of repressed feelings bade her retire for the night.

Mechanically she closed the door after the child, and then with quick, rapid step she paced up and down the long rooms, her feelings ebbing out in half-articulated sentences:

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"Miriam! I might have known the name—! and that beautiful pictured face—ah! I knew it—false friend—and you are her mother!"

She paused, overcome by her emotion, but again the tide of words rushed on.

"Why did your face come before me to-night? Why did your child ever come into my life? You whom I have so hated—whom I still ha—" the bitter tones ceased, for as she halted in her walk, her upraised eyes beheld the sacred figure on the exquisitely carved cross, so life-like, so eloquently preaching—Love.

Her soul answered at once to the sacred impression. She *had* forgiven—should she call back the gift of the contrite heart she had offered her God?

Her noble nature spurned the thought and falling again on her knees, she renewed her prayer for strength and did not arise until she had fully forgiven her dead enemy and resolved to be a loving friend to the child, sealing her forgiveness with the blessing of charity.

The next morning found the two side by side in the great cathedral where first they had met. Both approached the Sacrament of Penance, and kneeling together at the altar-rail, received the Sacramental Christ with fervent, loving hearts.

Truly it was a gladsome feast for the soul-famished lady, a happy, blessed day for Miriam whose ingenuous, sweet piety had been the instrument of guiding her benefactress back to the Sacred Heart.

A DEVOTED Promoter writes from Santa Barbara, Cal., as follows:

"To do the work of the League of the Sacred Heart among the Catholic sailors, several members of this Centre, with the approval of the Spiritual Director, took advantage of the presence of the United States cruiser 'Olympia,' at this port, during the Floral Festival in Easter Week, to visit the ship. The majority of the 500 men on board are Catholics.

"Perhaps nothing beyond the delivery of Catholic literature and newspapers in the name of the League was accomplished. Among these were a number of *Messengers* of recent date and several series of the *Ave Maria*. They were taken in charge by the Sergeant of Marines, a staunch Catholic, to be properly distributed as wanted. This reading matter was received gratefully, in view of a cruise, possibly to China."

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THE CONFRATERNITIES.

THE SODALITY.

THIS is the time for re-organizing the Sodalities. The summer vacation is over for school and college folks, for folks of business and folks of leisure. All have entered, or will soon have entered, on the regular routine of daily life for the school or business year. Plans are in order for work, for reading, for amusement, etc., etc. The Sodality has also its work to do, and should have its plans and programmes for the ensuing year.

First in order is the election of officers. This is an important point, as on the officers depend, in great part, the welfare and efficiency of the Sodality. Therefore the members should elect the very best and most competent officers. They should be persons of influence with their fellows; of edifying life; regular and punctual in all the duties of a Sodalist, active, zealous and prudent; courteous, but without human respect; gentle, yet firm; persons to whom the members may look up as models. The election of officers should take place early in the season, and work should begin at once.

The officers—prefect and assistants, secretary and treasurer—being once elected, the next step is the appointment of consultors. These should be as many as the number of Sodalists demand—say, one to every ten or twelve members. Their qualities should be similar to those of the officers, and they require all the more tact because they come much in direct contact with the members. It is their duty to look after the bands of members assigned to them, to see to their attendance at the Sodality meetings and general Communions, and to report faithfully to the prefect or director the cases of absence and whatever else they think might require their attention. They should see the members of their bands frequently, and if necessary, gently remind them of their duty.

The officers of the Sodality, together with the consultors, should meet regularly once a month to consult on matters

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regarding the welfare of the Sodality. These regular meetings are of the highest importance, and as soon as they are neglected the interest begins to flag. It is in these meetings that officers and consultors conceive that zeal and moderation which are necessary for efficient work.

The officers and consultors should be eager to bring as many as possible into the Sodality; but they should be still more solicitous concerning the quality of the members to be received. It should also be strongly urged on the Sodalists that each one bring in at least one or two new members having the desired qualities.

Hence it is of great importance that all should be impressed with the great advantages of belonging to our Lady's Sodality, in order that they may in their turn be able to impress others with the same view. They should be made familiar with the nature of the Sodality, its aims and its working. If this is put before congregations in public and in private in an intelligent manner, the Sodality will not fail to commend itself to the better and more intelligent portion of our Catholic people.

The Sodality has been the means of sanctifying thousands of all classes in the past. It has lost none of its efficacy. It is always timely as long as there are souls to save. As long as we have a Mother in heaven who is concerned for our spiritual welfare—who is able and willing to help her children—it should be an honor and a pleasure for us to rally around her maternal throne and to pay her the homage that becomes dutiful children.

A Sodality Review, a monthly publication, entitled *Sodalen—Correspondenz für Marianische Congregationen* has been started in Vienna, Austria, for the benefit of the German-speaking Sodalities. The first number was issued March 25, the feast of the Annunciation, and titular feast of the *prima primaria*. It is under the editorial direction of the Rev. Henry Abel, S.J.

Its programme is very extensive. It will contain Letters Apostolic, Papal Decisions, privileges, indulgences, etc., referring to the Sodality; the general history of the Sodality and the history of local branches of the same; reports from

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local sodalities, their condition, receptions, celebrations, pious works, etc.; obituaries of distinguished members; interesting notices on the devotion to the Blessed Virgin; answers to queries; notices on books of interest to Sodalists, etc., etc.

The numbers thus far issued are of very high merit and more than ordinary interest. They contain articles on the aims of the Sodality as the lay apostolate of our Blessed Lady; on the members of the house of Hapsburg who belonged to the Sodality; the chapel of the *Prima Primaria* in Rome; the Ladies' Sodalities of Vienna, Linz and Salzburg. It is in 4mo. form and is appropriately illustrated.

We are pleased to see the Sodality literature increasing. We are confident that this new publication is destined to do great work for the well-being of the Sodality of our Lady and for the glory of the Mother of God, not only in Germany but far beyond its boundaries. We wish it success.

Recent Aggregations.

Diplomas of Aggregation to the Roman Prima Primaria Sodality have been sent to the following places:

Springfield, *Ill.*, Church of the Immaculate Conception; *Philadelphia*, *Pa.*, St. Columba's Church (two aggregations); *Kaskaskia*, *Ill.*, Church of the Immaculate Conception; *Bay City*, *Mich.*, St. Joseph's Church (two aggregations); *Concord*, *N. H.*, Church of the Sacred Heart; *Rawlins*, *Wyo.*, St. Joseph's Church; *Lynn*, *Mass.*, St. John Baptist's Church; *Manawa*, *Wis.*, Church of the Sacred Heart; *Clayton*, *N. Y.*, St. Mary's Church; *South Mountain*, *Pa.*, St. Ignatius' Church; *New York City*, Church of Our Lady, Queen of Angels.

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Instead of a monthly, it would require a daily issue of the PILGRIM to record all that was done at the Shrine during August. Even to print the names registered there from day to day would require page after page of our simple annals. The preparations alone for the month of pilgrimages make a story in themselves. Many were there to witness them, and even to help them on, as the Fathers who spent the month at Auriesville can gratefully testify.

It ought to be understood that everyone is welcome to remain at the Shrine just as long as accommodations make it possible. Although the PILGRIM does not expressly invite and induce people to go to Auriesville, whether for a day or for a week in August, no one is to imagine that it means to discourage anyone from going there. Until hotels or cottage accommodations be provided there, we cannot reasonably ask pilgrims to go there at the risk of inconvenience and discomfort not only to themselves, which every pilgrim should be ready to bear, but also to others, something which no good pilgrim will dream of.

Now that the open chapel has been completed with its sanctuary, sacristy and enclosed side chapel for stormy days, together with the dwelling rooms for the Fathers in charge during August, why may it not be expected that some cottages should be ready for the pilgrims who may wish to stay at the Shrine next summer. Except the pilgrims from the neighborhood, no one ever cares to leave the place on the day of his arrival, and while we are waiting for larger hotel accommodations, a few plain cottages, each large enough

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to lodge 25 or 30 persons, with a common kitchen and dining-room would enable a number of devout people to derive all the benefits of a week or more at the Shrine. Whereas, on account of the lack of such cottages we must be cautious not to invite them, and for this reason be thought, perhaps positively to discourage them.

This was a year of blessings at Auriesville. The new structure in all its parts, its rooms and its fine new sanctuary; the new flag, the ravine property, and the great stone, all had to be blessed. Then the many pieces of altar ware, the beautiful ostensorium, the censer, the benediction veil and other presents to our Lady's Sanctuary all had to be brought under the blessings of the Church. The ravine was ours to bless for the first time this year. It would seem that a place reputed so sacred as the ravine would need no blessing, but still the Church blesses what is holy as well as what is indifferent, in order to consecrate everything to the maker of all.

As usual the Sodality of the Blessed Virgin, from St. Mary's Church, Amsterdam, N. Y., came to spend a day in devotions at the Shrine; a day of devotions it was in the strictest sense. Arriving at Auriesville station at 10.08 A. M., with others from Amsterdam, Albany and from nearly every town and city within 40 miles from the Shrine, fully 500 in number, walked up the hillside reciting the beads, with Father O'Sullivan, S.J., at their head. Mass was begun at 10.30 with nearly 1,000 present, about 300 of whom received Holy Communion. After a slight repast, the stations were made, and then all marched to the ravine, Father Wynne, S.J. leading the way and blessing the new property as he went along. Near the rock in the hollow of the ravine he preached a short sermon. On returning a procession of the Blessed Sacrament about the grounds was formed, in which all took part, the benediction being given first from the old Shrine, then from the Calvary, and lastly from the Altar. Rev. Father McDermott of Johnstown and Rev. Father Dolan of Fonda took part in the procession.

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The latter had also brought his First Communion children almost straight from the altar to join in this solemn ceremony, and their presence added greatly to its impressiveness.

Sunday, August 18, brought at least 800 pilgrims to the Shrine from Albany, Schenectady, and places as far west as Syracuse. The usual exercises for those who can stay but five hours at Auriesville were followed, and all went home happy and edified for all they had seen and heard. The order of exercises for such a pilgrimage is quite different from what is followed by the pilgrims who remain over at the Shrine. They have their morning, afternoon and evening devotions, and they followed them all with great fidelity.

The beautiful ostensorium used at the Shrine during the latter part of the month is the gift of Mr. Nicholas Benziger. It is admired by all and many fervent prayers have been offered for the donor.

CONTRIBUTIONS TO THE SHRINE.

J. T. F., Huefner, Pa.	$2 00
K. A. M., Chicago, Ill., for two intentions	1 00
M. W., Fishkill, N. Y.	10
E. H., Cohoes, N. Y.	1 00
"Anon," Canton, O., for an intention	1 00
C. J. W. Altoona, Pa.	1 00
M. M., Liberty, N. Y.	2 00
M. E. O'B., New York City	5 00
C. T., Sarnia, Canada	1 00
K. J., Latrobe, Pa.	1 00
B. McK., Devon, Pa.	3 00
M. C., per B. McK, Devon, Pa.	1 00
M. B., per B. McK., Devon, Pa.	1 00
E. C., Chicago, Ill.	1 00
A Promote House, N. J. in thanksgiving	1 00
J. S., St. Paul, Minn., in thanksgiving	1 00
M. L. S. H., Buffalo, N. Y., for two intentions	5 00
M. H., Boston, Mass., in thanksgiving	2 00
A Friend, Clayville, N. Y., for two intentions	2 00
A. G., New York City	5 00
A Promoter, Providence, R. I., in thanksgiving	$1 00
T. M., Verplanck, N. Y.	25
"Anon" at the Shrine, per Father O'Sullivan, S.J.	5 00
C. B., West Hoboken, N. J.	5 00
D., Lowell, Mass.	1 00
A. E. M., St. Mary's, Ind., in thanksgiving	1 00
M. McC., Baltimore, Md., per Father Brady, S.J.	2 00
Miss K., Philadelphia, Pa.	5 00
Mr. G., Boston, Mass	10 00
Miss L., Philadelphia, Pa.	10 00
Miss D., Philadelphia, Pa.	5 00
"L." New York City	3 00
"Anon." Jersey City	1 00
A. M. K., New York City	15 00
"Anon." New York City	20 00
Miss C., New York City, Drapery for the Sanctuary.	
Mr. P., New York City, Censer and Incense boat.	
E. T. O'C, West Newton, Mass., two diamond earrings.	
Mr. N. Benziger, Ostensorium.	

WORK OF THE MISSIONS.

LETTER FROM MADURA MISSION.

EAST INDIES, MADURA MISSION.
PALAMCOTTAH, April 17, 1895.

REVEREND AND DEAR FATHER:

I thank you very much for having inserted in your *Messenger* my letter of last December. Your readers being already acquainted with the new congregation of Kalugumalai will no doubt take an interest in the great trials those converts have just undergone.

The seed of the Gospel requires martyrs' blood, in order to produce a plentiful harvest. The events which took place at Kalugumalai, on Palm Sunday, are a proof of it. A great pagan procession having begun in that town, the car of the idol arrived near our Chapel. Then those who were dragging it stopped, and a crowd of heathens cried out that the Catholic Chapel should be burnt down. Immediately many of them taking torches soaked in petroleum, threw them upon the thatched roof, while others barricaded the doors to prevent the Christians assembled there from getting out. It was only through incredible exertions that they were able to escape. Seeing that these victims could not be immolated to their devilish rage, the pagans sought for others easier to be caught. They ran up to the Christ ans houses, shut the doors and set fire to them. Thus they wanted to bury under the ruins those new children of God. But our Blessed Lord did not allow so many victims to perish at a time. Only six Christians could not avoid death on that occasion, viz.: three grown up persons and three children . . . I was very far from foreseeing, hardly a fortnight before, when pouring on those young foreheads the holy water, that very soon another baptism would encircle them with the crown of martyrdom. How glorious it is for that new congregation to have martyrs at its very beginning! . . . But alas! To what a pitiful state those neophytes are reduced. For with the exceptions of a few houses built with lime and bricks, all the other houses have been burned. Moreover, after having caused such disasters, the devil is not satisfied; he is endeavoring to persuade people that the Christians themselves are responsible for the ruins, so that the guilty pagans may escape from being punished by human justice. What will come of it? God only knows. This all-powerful hand can punish criminals and cause justice to be done to the innocent.

However, should He allow, for the trial of His faithful servants, the devil apparently to get the upper hand, let us hope the alms of generous Christians will soon enable me to build a new Chapel for the numerous neophytes of Kalugumalai, and to help them somewhat in the exceedingly great distress, to which they have been reduced on account of their conversion to Christianity.

Commending myself to your prayers and Holy Sacrifice, I remain,

Yours devotedly in Christ,

J. BRUMEL, S.J.

(Madras Presidency.) Palamcottah.

Acknowledgement is made of the following contributions:

For the Japanese Lepers, Father Corre's Mission.

F. H., Brooklyn, N. Y. $15 50

T. M., Verplanck, N. Y. 25

For Mgr. Barthe, Trichinopoly Mission.

A Promoter, Long Branch, N. J. 5 00

For Father Fortier, Rockport, Texas.

A Promoter, Long Branch, N. J. $5 00

For the Propagation of the Faith.

M. A. B., Domville, Ont., Can.. 52

For the Rocky Mountain Mission, S.J.

Anon, for Father Young, S.J.... 5 00

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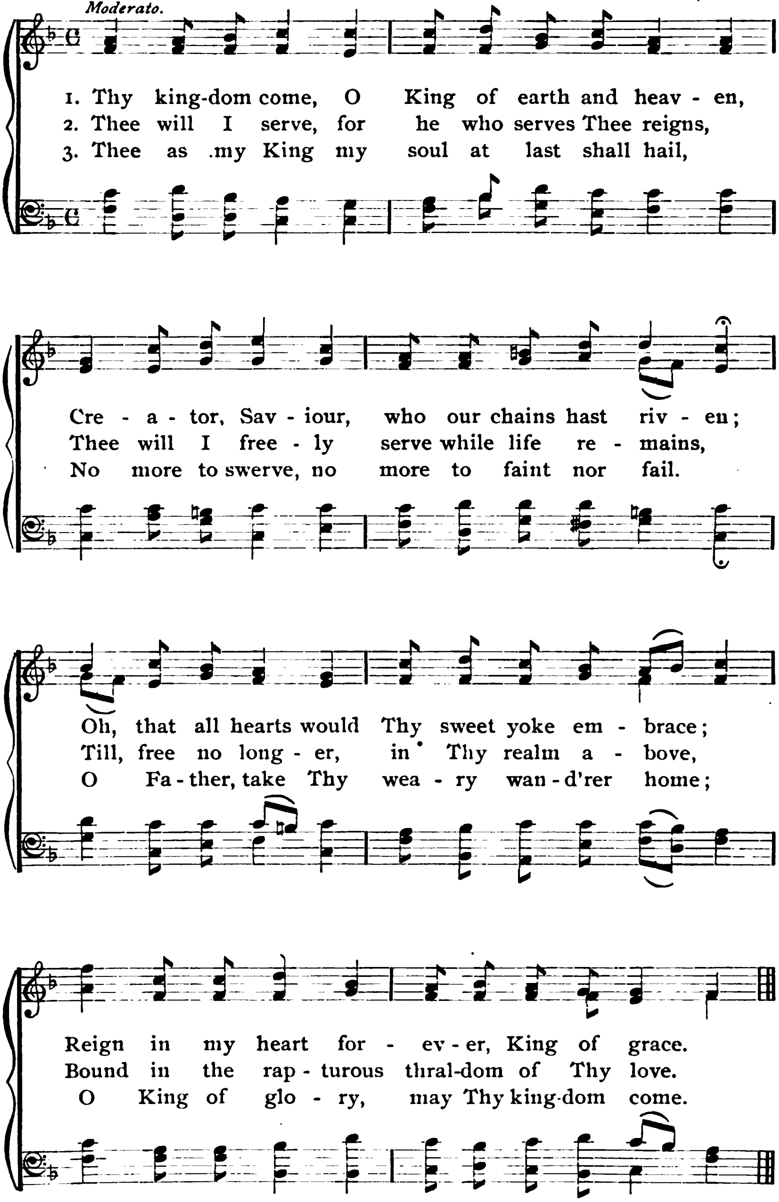
Reign in My Heart.

Arr. X. M. Mycielski, S. J.



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POINTS FOR THE COUNCIL.

The opening article of this number makes known to us the beauty and efficacy of the Rosary and reminds us of the earnestness with which our Holy Father, Leo XIII., exhorts the faithful to consecrate the month of October to the Queen of the Most Holy Rosary, by the daily recital of the beads. This devotion and practice should appeal to the Associates, especially to those who have joined the second degree of the League and who have already promised the daily decade. During this month at least they will testify their devotion to the Mother of God by doing something more, by saying the five decades of the beads. The wonderful assistance from Our Lady of the Rosary to her clients in the past will be renewed to us to-day if we but appeal to her with the same faith and devotion.

The practical lesson for our Promoters drawn from the fact that the month of October is dedicated to Our Lady, Queen of the Most Holy Rosary, is that they should carefully go over the names of those who belong to their bands noting those who have not yet joined the second degree. Then they should make an effort during this month to have as many as possible join the second degree. Explaining the advantages of placing themselves under the powerful protection of the Queen of the Rosary, as well as the ease with which the slight obligation of saying one decade of beads can be fulfilled. Securing more who fulfil the second degree the Promoter spreads the means of increasing the

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spirit of prayer, among the faithful, and the extension of the spirit of prayer which is one of the objects of the League, means an extension of Christ's reign over the hearts of men; it means the realization of "Thy Kingdom Come."

The September Council offers a good opportunity to Promoters to discuss the new "League Devotions and Choral Services" and to become acquainted with its importance. Those who may have become familiar with it can explain it to fellow Promoters that all may bring it to the notice of the Associates. The mere examining together of the table of contents will show how complete it is and how it meets the oft expressed want of the members of the League. While it gives exercises for all the private and public pious exercises of the Associates of the League, it serves at the same time as a prayer book, though that is not the primary object for which it was compiled. It is beautifully bound in cloth and all who see it are surprised that such a handsome book can be sold for thirty cents by mail. We sell it for almost cost price because our object is not to make money but to put in the hands of the Associates a book that will further the interests of the League and aid them in the practices of those devotions which are so pleasing to the Sacred Heart.

HINTS FROM MONTHLY PATRONS.

What is that treasure without which the richest man is poor, and with which the poorest man is rich? St. Francis (4th) answers: "My God and my all."

St. Bruno (6th) by his life tells us of the joy that comes from perfect detachment from the world and from holding converse with God alone.

St. Bridget, of Sweden (8th) had such a horror of sin that a careless word of hers instantly produced a bitter, biting taste in her mouth, while the bad language of others was as sulphur in her nostrils.

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St. Louis Bertrand (9th), who led a life of prayer, penance, and apostolic labor, had a deep fear of the judgments of God, and of his own sinfulness. He would often say: "Alas, I know not on which side the sentence of my judge will place me."

St. Francis Borgia (10th) sets an example of contempt of all worldly things. Possessing great wealth and high titles, the confidence of Pope and Emperor, he forsook all he had and made himself the least in the house of God.

St. Teresa (15th) teaches a lesson of obedience to our spiritual guides. Though so favored with light from God, she never trusted to her own judgment, but left the decision in all important matters to her confessor.

"You cannot think," said B. Margaret Mary (17th), "how much our sovereign urges me to love Him with a love of conformity to His suffering life." Nothing unites us so much to the Sacred Heart of our Lord as the cross, which is the most precious pledge of His love."

St. Luke (18th) whom St. Paul calls "the most dear physician," is the Evangelist of Christ's priesthood. True to his own office, he describes the wounds inflicted by sin and the mercy of the great physician of souls as in the parable of the Good Samaritan.

St. Peter of Alcantara (19th) was an example of heroic mortifications which were the means of his attaining a high degree of sanctity. He appeared after death, in glory to St. Teresa, saying: "O blessed penance, which has merited so great a reward."

St. John Cantius (20th) gives a remarkable instance of exact truthfulness. He was once attacked by robbers, who demanded his money. He replied that he had none. When they had gone he bethought himself of some gold pieces sewed up in his clothes. He at once called them back, reproached himself for his apparent want of truth, and offered them the money. Converted by his holy simplicity they besought his forgiveness.

St. Mary Salome (22d) was one of the holy women who ministered to our Lord during His public life. She followed Him to the Cross and helped to prepare His sacred body for

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burial. Not content with this she went afterward to the tomb with rich spices. A brilliant model of one devoted to the works of mercy.

St. Raphael (24th) is the angel of healing; "one of the seven who stand before the Lord." He healed the aged Tobias of his blindness and conducted the youth in safety through many dangers. He is the patron of travelers and physicians.

SS. Simon and Jude (28th) by their life and death teach us an ardent zeal for God's glory. Simon's surname was Zelotes, the "zealot." Jude in his Catholic epistle breathes the spirit of courage and zeal.

Venerable Bede (29th) lived in the service of God from the age of seven to that of seventy-two. He devoted himself to writing. His ecclesiastical history is famous, as are his commentaries on holy scripture. He had just completed the translation of the Gospel of St. John when he died. He is an example of unremitting labor for God.

St. Alphonsus Rodriguez (30th) a humble lay brother, used to give this advice: "To try to know oneself; this is the foundation of every thing. He who knows himself despises himself, while he who does not know himself is puffed up."

NEWS FROM LOCAL CENTRES.

——St. Joseph's Centre, Ashland, Pa. "Our centre is increasing every month in membership, and the Communions are far more frequent than they were a year ago. Success seems to smile on our efforts and incites us to greater efforts in behalf of the Sacred Heart."

——St. Francis Centre, Shannton, Pa. "The Sacred Heart is drawing many hearts to itself in these missions (Harrisburgh and Charlotteville), as is evidenced by an increase in the number of those who approach the holy table."

——Newport, Mich., reports a membership of 260. Most of the children who have made their First Communion belong to the Third Degree.

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——Holy Cross Centre, San Francisco, California. "The Feast of the Sacred Heart having been chosen as the most appropriate day on which to have our reception, a Triduum, conducted by our Pastor and Director, Rev. John F. McGinty, was made in preparation for it.

On the morning of the Feast a solemn High Mass was sung. In the evening the League services were attractive and well attended. The beautiful altar decorations, the music and the conferring of forty-six Diplomas and Crosses added to the impressiveness of the service.

AN ANSWER TO PRAYER.

The answer was the conversion of a Protestant gentleman, whose religion consisted, as he often expressed it, "in doing unto others as you would have them do unto you," but refusing to attach himself to any form of religious belief, although in ill health, and at times in a dying condition. For years his zealous Catholic wife had sent the petition to the Apostleship of Prayer for his conversion, but although apparently at the point of death in a dangerous illness, he seemed as resolute in his opposition to religious influences as ever. The rosary was recited every day, and a novena of nine Tuesdays to St. Anthony commenced in his behalf. This was the forlorn hope of his Catholic family, and it seemed like hoping against hope, for, only a few days before, he had declined to see a minister, when solicited to do so by his Protestant brother, saying:

"No, my temporal affairs are all in order; as to the spiritual, I shall have to take my chances."

His Catholic relatives naturally thought this announcement applied to the priest, as well as to the minister. The novena, however, went on, and the Monday preceding the seventh Tuesday, a zealous priest and intimate friend of the invalid called on him, without a shadow of a hope of making any religious impression. Yet not wishing to leave a stone unturned in the conversion of this otherwise good and moral man, he approached the bedside of the patient and said to him:

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"Oh! how good God was to have given you the strength to return home, after your serious illness abroad."

"Yes," replied the invalid, "I recognize it as a great blessing to be in the bosom of my family once more, and not to have died in a foreign land."

"And now," continued the good priest, "you are going on another long journey, and who can look the good God in the face, without some preparation for death?"

"Yes," said the sick man, thoughtfully, "I have been pondering over that too."

Little by little the priest explained the mysteries of the true religion, and so unfolded the beauties of the Catholic faith, that before he left the sick man's bedside, the invalid not only expressed his willingness to enter the one true fold, but his great desire to do so.

On the following Tuesday, the seventh of the novena, he was admitted into the Church, receiving Baptism and Holy Communion on the same morning. When the priest joined the family, who awaited the result of the first interview, prayerfully yet almost hopelessly, he exclaimed: "Oh! it is the most wonderful and beautiful conversion I have ever had anything to do with. Far from breaking down prejudices or encountering obstacles, as I had anticipated, I seemed to be met at every step with the docility of a child. God be praised for all His mercies!"

The surprise and joy of the convert's family can be better imagined than described. It was far too deep for expression. Not a word was spoken, but grateful tears stood in the eyes of all. The faithful, loving wife realized in that moment of bliss the reward of persevering, hopeful prayer, which had at last been heard and rewarded in this wonderful manner. The convert lived one year, almost to the day, from the date of his conversion, and was regularly strengthened during that interval with the Sacraments of the Church. He died a holy death, and left in writing, of his own accord, to his wife and children, his testimony of the great comfort and consolation the Catholic religion had afforded him during his last illness, and especially in the dread presence of death.

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Obituary.

The League of the Sacred Heart has lost an ardent friend and zealous apostle in the recent death of Sister Dolorita, of the Sisters of Charity. Indirectly she brought hosts of young and old into the League. We know of no one who has worked more zealously for the circulation of the *Messenger* and PILGRIM. She reaped the promises of the Sacred Heart in life and in death. She earnestly asked of God the grace to die in the Mother House and during retreat. Her prayer was heard. She took ill at Mount St. Vincent's during her last annual retreat, and died just at the close of the exercises.

A few days ago we signed a Promoter's Diploma for Miss Mamie E. Sullivan, of St. Patrick's, Fall River, Mass. The next mail brought the sad news of her death. She was a model Promoter, ripe for heaven. She spent her last days at her father's residence in the country teaching poor ignorant children their catechism, thus putting in practice a hint given in our General Intention for August. Her last visit to town, two weeks before her death, was in the interest of the League. It was her one thought to promote the glory of the Sacred Heart. Her example will live in that active Centre of the League to continue the work to which her life was devoted, while she herself is reaping the reward of an apostle of the Sacred Heart.

Mrs. M. J. Walsh, St. Dominic's Centre, Parsons, Pa.; Rose Anna Reynolds, St. James' Centre, Pittsburg, Pa.; Mrs. Ellen Howard, St. Paul, Minn.; Emma S. McDevitt, Transfiguration Centre, New York.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace!*

WE take this opportunity of thanking the Local Directors who have been so kind as to send us words of praise for the "League Devotions and Choral Services." We feel confident that in the hands of our zealous Directors it will fulfil the mission for which it was compiled, the spread of devotion to the Sacred Heart.

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GENERAL INTENTION FOR OCTOBER, 1895.

Recommended by His Holiness, Leo XIII., with his blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Catholic Interests in Switzerland.

ALL English speaking Catholics, particularly those of the Irish race, must have special sympathy with Switzerland. It was the Irish Monks—St. Gall and his companions—who first carried the faith into the mountains of Switzerland, and have for centuries been identified with its history. American Catholics, whose political government is moulded on the same principles as that of Switzerland should be in special sympathy with the citizens of the Swiss Republic. It is the oldest republic of any now in existence.

Ever since the days of the defection from the German Empire Switzerland has been the dumping ground for European heresy, revolution, liberalism, socialism, communism and crime of all description. It is the land of Calvin, and Zwingle, and Hutten, and Beza, and Rousseau, and Voltaire and others too numerous to mention.

That these should leave their trace on Swiss public and private life is but natural. For the last century the central government, and that of a few of the Cantons, particularly those of Berne and Geneva, have been noted for their Satanic hatred of the Church. In 1847 the Jesuits were banished from the Republic and have since had no legal existence there. Old Catholicism, which in other German States soon died of inanition, was here preserved by main force. In 1874 a new edict was issued against the Jesuits and "affiliated," that is, similar religious orders; the papal nunciature was suppressed; religious were forbidden to erect new convents; the schools were secularized; in short, Bismarck's culturkampf was enacted in Switzerland in an exaggerated form. Bismarck went to Canossa but Switzerland did not get quite there, yet it is to be hoped that the prayers of the Apostleship will send it the whole way.

While on the one hand we have free-masonry, radicalism, socialism and secularism, we have, on the other hand, in most of the Cantons, a staunch Catholic population, excellent Catholic associations, a thriving Catholic University at Fribourg, a vigorous Catholic press, and what is perhaps more assuring than all these together, the devotion to the Sacred Heart and the protection of two great patron Saints —Blessed Peter Canisius, S.J., and Blessed Nicholas Von der Flüe. May the Divine Heart through their intercession reign in Switzerland!

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. NOVEMBER, 1895. NO. 11.

MY LIFE AND MY LIGHT.

" The Lord is my light and my salvation, whom shall I fear?
The Lord is the protector of my life: of whom shall I be afraid?"
—Ps. xxvi, 1.

BY F. M.

THE Lord is my light and the strength of my life,
Then of whom shall I stand in fear?
Nay, my heart will not fail in the toil of the strife,
For the help of His hand is near.

Thou, Lord, wilt strike down the foe,
Then of whom shall I be afraid?
Nay, my heart will not fail evermore, for I know
The Lord is my comfort and aid.

Like the cloudlet, that flees on the hurricane's breath,
Will the foeman; and, faint in his fear,
Like the bird, that the huntsman hath done unto death,
For the help of my God is near.

Yea, Lord, for great is Thy might,
My God and my comforting aid!
Thou art the strength of my life and my light,
Of whom shall I be afraid?

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OUR BLESSED LADY AND THE HOLY SOULS.

AS the month of May is dedicated to the Blessed Virgin, June to the Sacred Heart of Jesus, October to the Holy Rosary, so the piety of the faithful, with the sanction of the Church, consecrates the month of November to the holy souls. And, indeed, it is most befitting that it should be so—that after the Church has commemorated the life, passion, death, resurrection and glorious ascension of our Lord, and the various mysteries of the life and the prerogatives of our Blessed Lady, and the glory of God's saints in heaven, she should descend in spirit into that place of desolation and suffering, where the just are still paying the debts of their trangressions, and that she should draw the attention of the faithful to their cries, while with stricken Job they exclaim: "Have pity on me; have pity on me, at least you my friends, for the hand of the Lord hath touched me." (Job xix, 21.)

Heaven and earth are interested in their behalf at this season, and particularly the Immaculate and tender Heart of Mary, their Queen and Mother. Doubtless, during this time in particular, she is pouring forth her supplications for them, and presenting the sufferings and death of her Divine Son, her own satisfactions and those of the saints before the throne of the Most High in their behalf.

It could not be otherwise. If she is solicitous for our salvation, who are still wayfarers and sinners, she cannot be indifferent in regard to the happiness and glory of those God-loving souls who have fought the good fight and finished their course, and are now confirmed in God's grace and love.

They form one family with herself and her Divine Son. The Church glorious in heaven, militant on earth, and suffering in purgatory, as we know, forms one mystic body, whose glorious head is Christ. Some of its members are glorified with the Head. Others are doing battle against the foes of Christ and the enemies of salvation; others, again, are still suffering from the wounds inflicted upon them. This is the

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holy union (the Communion of Saints) which the Apostle describes when he writes to the Hebrews who had been received into the communion of the faithful: "You are come to Mount Sion, and the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born, who are written in the heavens, and to God, the judge of all, and to the spirits of the just made perfect, and to Jesus, the mediator of the New Testament." (Heb. xii, 22-24.)

Now, as the eye bends down in sympathy to the suffering foot, and the heart aches, and the tongue gives expression to the compassion of the heart, and the hand moves to apply the soothing remedy, so one member of Christ's mystic body feels and suffers, labors and cares for another. And surely the blessed Mother of God is the most tender, the most sympathetic, the most loving of all Christ's members. We must therefore conclude that her love and sympathy for the suffering ones is the most tender and intense. And, as in virtue of her exalted position as Queen of heaven and of all the saints, she has the power to aid them, she will surely interpose this power to advantage in their behalf. Like her Divine Son, she, too, is living in heaven to make intercession for us and for the suffering members of her Son's mystic body.

Our Blessed Lady is able and willing to help the miserable. She is the comforter of the afflicted, the help of Christians. And certainly, on the other hand, the condition of those poor souls is such as to elicit her pity and claim her aid. Different opinions exist among divines as to the extent of the sufferings of the holy souls. There is a rigid view which makes their positive sufferings practically the same as those of the damned, with the essential difference, however, that they are not eternal. This view is represented by Fathers and great Doctors of the Church. It may be thus summarized:—that it is the same fire by which the damned are punished and the elect purified. Others, again, make the condition of the holy souls a much more bearable one, in which great misery and happiness are so combined that the latter far outweighs the former.

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"Both these views," says Father Faber, "agree as to the helplessness of the holy souls. They lie like the paralytic at the pool. Not even the coming of the angel is any blessing to them, unless there be some one of us to help them. Some have even thought they cannot pray. Anyhow, they have no means of making themselves heard by us, on whose charity they depend. Some writers have said that our Blessed Lord will not help them without our co-operation; and that our Blessed Lady cannot help them, except in indirect ways, because she is no longer able to make satisfaction; though I never like to hear of anything our dearest Mother cannot do. Whatever may come of these opinions, they at least illustrate the strong way in which theologians apprehend the helplessness of the holy souls."

The helpless state of these souls, then, appeals in a special way to the gentle and compassionate heart of our Blessed Lady, and whether indirectly or directly (and we see no good reason to confine her to indirect interposition in their behalf), she surely intercedes for them, and her intercession brings them comfort, relief, or deliverance. Hence the piety of the faithful represents her as the Queen of the holy souls, and the great Archangel, St. Michael, as her agent, when, according to the words in the offertory of the Mass for the dead, he "introduces them into the holy light promised to Abraham and to his seed." Mary is the Queen of the heavenly hosts and doubtless sends out those glorious spirits, not only on the errand of protecting the living, but also of consoling the dead.

This is the idea that underlies that privilege known as the Sabbatine Privilege, attached to the holy scapular of our Lady of Mount Carmel—that is, that all those who are duly enrolled and invested with the scapular, provided they observe that chastity which is proper to their state of life, recite the holy office, or if they cannot do so, abstain on Wednesdays and Saturdays and die wearing the scapular, will not only be saved, but that our Blessed Lady herself, "on the first Saturday after their death, will descend into purgatory and conduct them into the holy mountain of everlasting life." Pope John

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XXII., by direct order of the Blessed Virgin, who appeared to him in a vision, as he expressly asserts, confirmed this privilege by a bull dated March 3, 1322; and it has ever since been recognized by the Church among her indulgences.

Hence our Lady of the Scapular is sometimes represented by the Carmelites as the Queen of the holy souls, bearing the Infant Jesus with the scapular in His right hand; and dispatching an angel to the relief of the suffering souls, who are discovered in the distance sending forth their supplications to her from the flames of purgatory.

Our Lady is, therefore, according to the pious sentiment of the faithful, the Queen of the holy souls; and as such she is concerned for them, and interposes her powerful intercession for them. Therefore, if we would give special efficacy to our prayers in their behalf, we should unite them with hers, and pray for the dead through her intercession—that is, pray to her for them. Thus, while aiding them in the most efficacious way, we shall also honor their Queen and Mother, and thereby give them a very special cause of solace and joy.

It goes without saying that our devotions and prayers for the holy souls are most pleasing to our common Mother and Queen. "The devotion to our dearest Mother," says Father Faber, "is comprehended in this devotion to the holy souls, whether we look at her as the Mother of Jesus, and so sharing the honor of His Sacred Humanity, or as Mother of Mercy, and so specially worshipped by works of mercy, or, lastly, as in a particular sense the Queen of Purgatory, and so having all manner of dear interests to be promoted in the welfare and deliverance of those suffering souls." It is a holy and a wholesome thought, then, to pray for the dead; but it is doubly so, when we pray for them through the Queen of the holy souls.

With confidence, then, we should pray to her, during this month in particular, that she may send forth her messengers of peace and consolation to her suffering children, who, whatever faults they may have committed in life, expired in the friendship of her divine Son.

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SAVED BY THE ROSARY.

BY J. W. WALLACE.

THE dreamy little town of Tepozotlan lies basking in the glare of the tropical sun about twenty miles north of the city of Mexico. Few Americans have visited it. Through some great mistake the surveyors did not include Tepozotlan on the list of towns to be honored with a railroad station, so there it remains, off the line of travel, out of the tourist's sight, staid and conservative—yes, even old-fashioned.

Tepozotlan has a history. That, in itself, is not remarkable, for the humblest "corners" or "cross-roads" must be so favored, but the history of this particular town goes back three centuries, and is centred or wrapped up in that of a great rambling edifice which looks down in silent sorrow upon the cluster of houses which make up the place.

Towards the end of the sixteenth century, the Fathers of the Society of Jesus established here a novitiate for recruiting and extending its missions among the natives of that immense territory of uncertain extent known as "New Spain." Vocations were numerous and necessitated various additions to the original structure, until it stood, as we see it now, a somewhat irregular pile devoid of architectural attractiveness, but beautiful in the lives of the future apostles whom it sheltered.

That sanctuary of prayer and self-sacrifice is now tenantless. The footsteps of the chance visitor re-echo upon the stone flooring of the halls and startle the owl and the bat from their nooks into unwilling flight. At one place the great beams supporting the heavy tiled roof have broken under the weight and now give free entrance to the elements for their work of destruction.

But the records of those happier days are still preserved. There is a pleasure, not without its tinge of melancholy, in poring over those dusty tomes which speak of the joys, the hopes, the triumphs, and even of the trials and failures of the long-forgotten dead. Let us here borrow from the discolored page of the history of the now desolate novitiate

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what was surely a joy for those earnest missioners and may well be a source of edification to us.

When the house was founded, the Indians in the vicinity were either pagans or recent converts. The first care of the Fathers, therefore, was to instil into the natives a thorough knowledge of our holy faith and a strength of will to regulate their lives according to its teachings. Verily, this was no easy task, if we consider their indolent, sensual disposition and the ignorance in which they had long been buried. Still, from the very outset, the reports speak hopefully and encouragingly of the good dispositions of their charges.

Among the edifying incidents which the annals relate, there is one in which we may admire both the virtue of a neophyte and the sincere and lasting repentance of a hardened sinner.

A young Indian maiden of the town, from the time of her reception into the Church, had cherished a particular devotion to our Lady's rosary, which she always wore around her neck. Without any pity for her innocence and helplessness, a Spaniard, who for twenty years had led a scandalous life, tried all the means that he could devise to lead her into sin, but she constantly and courageously remained faithful to her duty as a child of Mary.

On one occasion, when she saw that she was in great danger of losing what was more precious to her than life itself, she held up her beloved rosary before the astonished eyes of her tormentor and begged him for the love of Mary not to do her so grievous a wrong.

For a moment the libertine stood speechless and motionless, then turned and fled. He buried himself in the depths of a forest where he spent some days, a victim to the keenest remorse and almost to despair, until finally the grace of true repentance was granted to him and with it a heroic determination to blot out by penance the disorders of his past life. As an earnest of his change of heart, he begged our Lady to send him some bodily affliction which he might endure in atonement for his past transgressions.

His prayer was heard. Shortly after his general confession

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he was struck with a total blindness which remained until his death. But this darkness was a spiritual light in which he walked joyously and rapidly towards heaven.

Few, if any, recognized the gay and licentious cavalier of former days in that poor blind man who was seen with our Lady's rosary always in his hands, but the angels and saints knew him and there was rejoicing in heaven.

After almost as many years of penance as he had spent in crime, he laid down the burden of this life, to appear, as we may piously believe, chastened and purified before the Queen of the Holy Rosary.

ROSARY SUNDAY IN LONDON.

BY S. L. E.

In London, Rosary Sunday is the Sunday of our Holy Father, the Pope. Even the little children know about him and care for him in a fashion of their own. All over England, in every Catholic Church that day, all the communions, all the rosaries, all the devotions, are offered for the Pope. In London, the children of six parishes gather together in some one of their six churches, marching through the streets with banners flying and bands playing. They fill the church; and grown people, except the teachers, must manage as best they can.

All the day, in all the churches, from High Mass till evening, there is Exposition; and before the Blessed Sacrament the happy children softly and beautifully sing the answers to the Rosary, which is given out by some priest in the pulpit, and then he says a few words to them. After that they sing the well-known hymn, "God bless our Pope, the great, the good," Benediction is given, and they march quietly away. The same method is pursued in the rest of the churches in the diocese of Westminster.

But in the Dominican Church the festivity is highest. There is Solemn Pontifical High Mass, and after the Gospel each member of the congregation goes up to the sanctuary, and receives a blessed rose from the thousands

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lying piled upon the floor. After Mass, there is a long procession of the Blessed Sacrament—priests and nuns, and hundreds of children ; while twelve little ones, under seven years of age, dressed in white and red, form the Guard of Honor, and walk backwards carrying exquisite flowers, which they kiss and fling before their God.

When the Blessed Sacrament is enthroned, each half-hour afterward until seven o'clock the Rosary is recited, and one can gain an indulgence each time. Then, at seven in the evening, come the five mysteries and a sermon and Benediction, and it is nine or after when all is over, and even then the people seem sorry to come away.

Do you wonder I call Rosary Sunday in England " the Sunday of our Holy Father the Pope," when every child there who has made its First Communion goes to communion for him, and most of the grown people follow their example ?

THE ANGELUS AT EVEN-TIDE.

BY T. A. BECKER, S.J.

Ring, silver-voiced and golden bells,
Sound through the vales and o'er the fells,
Peal over scar and down the dells
Forevermore.

Your psalmody floats through the cells
Of monks at prayer ; it gladly dwells
'Neath vaulted fanes and chancel-shells
Forevermore.

You charm me by your myriad spells ;
Of her your music sweetly tells,
Who opened streams from living wells
Forevermore.

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THE CONFRATERNITIES.

THE SODALITY.

While directors of Sodalities and Sodalists themselves are eagerly awaiting the publication of our new Sodality Manual, which owing to the pressure of necessary work, has been unduly delayed, it may not be amiss through the PILGRIM to throw out some hints, as they may happen to suggest themselves, on the origin, history, object, advantages, etc., of the Sodality. These are points on which Sodalists cannot be too well instructed.

Like all institutions destined to be great and lasting, the Sodality of the Blessed Virgin had a small beginning and a slow but steady growth. The first Sodality was started in the Roman College of the Society of Jesus, in 1563, by a young Belgian scholastic, named John Léon (or Van der Loew), who was a teacher of grammar in that institution. It was organized from his own pupils, the most fervent of whom he used to assemble on certain days after school hours and on Sundays and holydays for some simple practices of devotion in honor of our Blessed Lady.

The idea, however, did not originate with Léon, but with another Jesuit scholastic, Sebastian Cabarrasi, a Sicilian, who had previously been teaching in the same college with him at Syracuse in Sicily. The devotion gradually spread in the colleges of the Society of Jesus until it became almost universal. It produced such wonderful fruits, both in virtue and in the literary advancement of the students, that Claudius Aquaviva, General of the Society, decided to give it a permanent organization, and to petition the Holy See to grant to it the canonical sanction.

In the year 1584 Pope Gregory XIII. gave his formal approval to the organization in the Bull *Omnipotentis Dei.* The Sodality was hereby canonically erected in the Roman College, under the title and invocation of the Annunciation of the Blessed Virgin Mary as the Primary Congregation, or the *Prima Primaria*, as it is called. Extensive privileges

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and indulgences were granted to directors and members, and the General of the Society of Jesus, who is *ex-officio* Director General of the Sodality is empowered to erect similar Sodalities everywhere and to aggregate them to this Mother Sodality, thus making them partakers of the same privileges and indulgences.

Such was the origin of the Sodality of the Blessed Virgin. It was a tiny seedling, cast into the earth, like the grain of mustard seed. It grew, developed, spread out its branches over the entire world, affording shade, shelter and protection to thousands of ardent souls, while it brought forth in every age and in every clime the choicest and maturest fruits of Christian virtue and sanctity.

The Bona Mors.

Closely allied with the work of the Sodality and the devotion to the holy souls is the Confraternity of the *Bona Mors*. *Bona Mors* means "good death." A happy death is regarded by the Holy Fathers of the Church as a "great gift," a "singular grace," which we cannot merit by any work of ours, however good, but which must be secured by constant and persevering prayer.

For this end the Association or Confraternity of the *Bona Mors* was established at the Church of the Gesù, attached to the Professed House of the Society of Jesus in Rome, and was approved by Benedict XIII., September 23, 1729. It is "under the invocation of our Lord Jesus Christ dying on the Cross, and of the Most Blessed Virgin Mary, His Sorrowful Mother." Its devotions are most touching, its practices most simple and efficacious.

Now is the time to "work up" this excellent society where it exists, or to introduce it where it does not yet exist, in connection with the devotion to the holy souls, during the month of November. If we would consult those suffering souls on the important question, what it behooves us most to learn in this life, they would assuredly advise us, above all other things, to learn the art of dying well. This is the all-important step on which depends our eternity. The *Bona Mors* is the school in which this art is taught.

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A CONVERSION.

BY E. V. N.

I.

Great was the excitement in the Huntley Institute when the Rev. Principal announced to the young ladies that an ex-Franciscan would give a lecture in the evening in their own assembly hall. Think of it—one who knew by experience what Roman Catholics are! This convert to Calvinism had written a book entitled *Six Years in the Convent in Italy*, so that those who were desirous of information could slake their thirst at this pure spring. The book could be had at a low price, and the proceeds would be spent in founding Protestant institutions in the valley of the Mississippi, which at that period (1834) was supposed to be in the greatest danger of being drawn into the dreadful, threatening vortex of Romanism.

The ex-friar held his youthful audience spell-bound, while he described the malicious tricks of the detestable followers of the Pope, *alias* Anti-Christ. He, himself, in a drama representing the Crucifixion on Good Friday, had been employed to squeeze a sponge filled with blood, to represent the wound made by the soldier in the Saviour's Heart.

His description of the methods of keeping monks and nuns within their retreats would have been amusing if it did not make fools of men and women who had been endowed with reason, but whom absurd practices had changed into semi-idiots. Such devices were—the devil stalking through the monastery with horns and cloven feet; and cats with halves of walnut-shells fastened to their feet, and then, in terror at the clatter they created, sent to ramble among the cells.

The ex-Franciscan lingered a week or two at the institute, finding it convenient to be hospitably entertained by the Rev. Mr. H. and his several professors, all graduates of Princeton Seminary. The young ladies eagerly bought the friar's book, and read and discussed its contents in their rooms.

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II.

After awhile the subject became less frequently mentioned, but great curiosity had been excited to see and know more about those mysterious Catholics who, while declaring themselves sole witnesses to Christianity, were devoted to the veiling of its glorious light.

One afternoon in the month of May, Georgina——— was aroused from an absorbing book by a gentle "tap, tap," at the door of her private apartments. In reponse to her rather reluctant "come in,"—appeared her particular friend Kate ——— newspaper in hand, and a face flushed with excitement.

"Look Georgina!"—she cried, pointing to a notice in the *Trenton Daily*—"a real Catholic Bishop is coming next Sunday to confer what he styles the Sacrament of Confirmation on the children of the congregation at St. Mary's."

"St. Mary's! Where in the world is that?" asked Georgina.

"Don't you remember the first time that Prof. E——— took us over the bridge to gather flowers in the neglected park around the Murat mansion, he showed us a little church near the Assampink Creek?"

"Ah! I do—I rememeber, too, that the Professor said that the chapel contained valuable paintings by some of the great Italian Masters—donated by the Bonapartes. But what is this notice to you and me, Kate dear?"

"I thought we might go and see the ceremony. Bishop Kenrick will be accompanied by Father Moriarty who will preach on the Holy Ghost, and after Mass the Bishop will bless the cemetery?"

"But do you think it would be right to leave our own service on a Sunday, to attend superstitious worship?"

"Generally speaking—no; but as all the ministers say that we may attend the theatre in Paris, just to see the sight, so I think we might go to see this. Up in Vermont I hardly think I shall ever see a Catholic service."

"Well we shall have to slip away slyly, or we shall have the whole house on our heads."

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"As you attend Episcopalian service they will not interfere with you; and as we are known to be intimate friends it will not seem strange that I should go with you to your meeting, especially as—"

"As they think that we Episcopalians are very like Catholics; but I do not see any likeness between us and the friar's portrait of Romanism—do you?"

"God forbid!—I am astonished that the priest is going to preach on the Holy Spirit—according to the ex-Franciscan, papists know nothing about the Bible!"

"I wonder how *he* was enlightened?"

"He says that he escaped, at the risk of solitary confinement if discovered and caught, and then sailed to England where he learned English, and read King James' version."

"Are you not afraid of having a trick played on you?"

"Mercy, no: why we were fed on Natural Philosophy in our primary school as soon as we could understand the difference between mind and matter. Catch me, indeed! they had better not try any of their shams!"

III.

Early on the morning of Pentecost Sunday, Kate and Georgina glided softly down the broad stairway, looking very demure. The butler presuming that the "'piscopals" had some extraordinary meeting, opened the door for them without remark, and when questioned afterward, said that he presumed Georgina had gone to the Lord's Supper.

The girls felt considerable trepidation, as they hurried through the streets of old Trenton and found themselves crossing the Great Bridge without a male escort. When they reached the opposite side, they saw no signs of a congregation assembling at St. Mary's; so they strolled through the neglected, forsaken grounds that were formerly the ornament of the palatial residence of Prince Murat.

It was easy to cull a fragrant bouquet, for sweet-scented violets, with lilies-of-the-valley, jonquils, narcissus and other bulbous plants had spread their uncultivated roots far and wide, at the bases of overturned statues, broken garden seats, and magnificent shade and ornamental trees.

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Having gathered a bunch of blossoms, they obeyed the tinkling of the bell for Mass, and through the courtesy of the sexton, were seated directly in front of the altar. But where was the splendor that they had expected to see, after perusing the ex-Franciscan's descriptions? Instead of heavy candelabra glittering with tapers, only two wax candles adorned the wooden altar; two bunches of faded artificial flowers stood on either side of the tabernacle; and some small bottles of pressed glass served to hold the wine and water prepared for the commemorative sacrifice.

When Father Moriarty had finished his discourse, Kate pencilled on her ivory tablets: "Every word the priest said is in the New Testament, and his conclusions were eminently Christian!" ending with a row of exclamation points. Georgina nodded assent. She was now all attention to notice what difference there would be between Romish and Anglican Confirmation. Some of the lads had been making mud-pies before Mass, and Father Moriarty sent them away to get washed, and their mothers could be heard outside giving them wholesome reproof in a rich brogue; for the congregation was composed of plain factory employés, all very respectful and truly devout during the services. Next came the blessing of the burying ground. The priests carried an earthen wash-basin filled with water, and dipped a common dusting-brush into it, handing the latter to the Bishop who sprinkled the margin of the lot as they marched rapidly around its four sides.

It was mid-day when the two Protestants made their way to the bridge, much impressed with all they had seen and heard. Two good women accosted them with, "O ladies, was it not beautiful?"

"Very," responded Georgina.

"But I must say," said one of the women, "that I did not fully understand the Father's discourse."

"Now, honey, be easy. I would not presume to understand it," rejoined the other—stopping short to emphasize her remark, and looking at the girls for their approbation.

A half century has probably wrought improvements at

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St. Mary's, as it has in things generally in our Middle States.

IV.

The scholastic year at Huntley Institute terminated successfully for our young friends, who had been pretty well teased when their morning trip across the bridge was discovered. They parted with promises to correspond and a regular interchange of letters followed during the next three years. Then Georgina directed the following letter to Kate, but alas! it was never answered.

DEAR FRIEND:

"I have just returned from a trip to Calvert County, Md., on a visit to Dr. T——— an old friend of my father's. He and his lovely daughter did all they could to render my visit pleasant. One of the most amusing sports was a fishing party on the Piscataqua River, which skirts the Doctor's plantation. We had several boats, and the *boys* as they style the servants here, made the most successful catches of large and beautiful fish. I was reminded of the story of the divers hooking the fish to the lines of Cleopatra, for they seemed to only throw the bait, to be able to secure a handsome prey. Then the maids set a table near the shore, and a huge bed of coals was prepared, and the fish broiled immediately after its capture. I had no idea that the fish would prove so much more savory when served in this primitive style.

"But, during my prolonged stay, my mind has been running on a very serious step that I have resolved to take. Last year when going down to the lower counties of Maryland, I asked to have an abstinence-dinner on a Friday. (You may remember that I was exact when in Trenton in the observances laid down in the Book of Common Prayer, for the Christian people) so the Captain, in whose care I had been placed, gave me a seat directly opposite a Catholic priest, who, of course, had ordered a similar bill of fare. Shortly after dinner the captain informed me that Father W——— would like to be introduced to me, and I cordially assented. The reverend gentleman came with a parcel

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of *Godey's Ladies' Book* by way of introducing conversation. He seemed to wish to know whether I was a Roman Catholic, and a picture of a Madonna soon unravelled the mystery, for I declared that I thought that the story of the *Empty Tomb of Mary* was only a sweet legend. His reverence rose to his feet to protest earnestly against such a 'false view' as he styled it. This led to the discussion of various points of the Catholic creed. I told the Father about the ex-Franciscan and our visit to St. Mary's, and as we had two full days to converse, he kindly explained to me the various ceremonies that we witnessed on that to me memorable day. The two crosses with lighted candles had a beautiful meaning; the lower cross represented the pilgrim combating in this vale of tears, and the higher cross symbolized the Christian's victory over death and the grave. The ground was blessed because it had been cursed by Almighty God on occasion of Adam's sin, etc., etc.

"What was my surprise to learn that Father W——— had been a Methodist, and was a convert! His remarks led me to examine the grounds of my religion, or rather that of my family. I have explored the history of the Church with care, and have prayed for light. My conviction is, that the Reformation was the result of unbridled passions of jealousy and ambition, to speak of nothing worse. As to my idea that in purifying Christianity by this effervescence, the Anglican Branch had retained the essence of the faith once delivered to the saints: I have found it to be a mere myth, capable of misleading sincere souls, who are anxious to serve God in spirit and in truth.

"I shall soon be baptized conditionally, and receive Holy Communion with a consoling belief in the Real Presence of my Saviour's body and blood, soul and divinity.

"Now I hope, dear Kate, that you will strive to procure the authors of which I will send you a list; and that you will arrange matters to visit me, so that we may fasten the chain that binds us by the humble hope of enjoying its sweets in the heaven promised to the true believer."

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In the October PILGRIM we gave an account of the pilgrimages that took place on August 15 and 18 to the Shrine at Auriesville. The Shrine diary for August 25 reads: "Pilgrims came from Fonda, from Johnstown and Gloversville, from Amsterdam, Fort Hunter and vicinity. There were at least one thousand visitors to the Shrine." Rev. H. Van Rensselaer, S.J. and Rev. James Conway, S.J., took charge of the pilgrims and conducted the usual Sunday services at the Shrine. A week later, on Monday, September 1, the month of pilgrimages closed, and although many pilgrims were not expected the diary reads: "Before the last mass pilgrims arrived from Amsterdam, Canajoharie and Schenectady to the number of about six hundred." The usual services, mass, way of the cross, beads, and Benediction of the Most Blessed Sacrament made the day one of devotion, and the pilgrims reluctantly left the Shrine, feeling that they had spent a holy day on holy ground.

Visits of devotion made to the scene of the first missions among the Mohawks, a mission sealed by the blood of Father Jogues and René Goupil, and which brought forth the saintly Kateri, were not confined to the Sundays of August, which is known at the Shrine as the month of pilgrimages, but were made on every day of the month. There was no day on which devout clients of the Queen of Martyrs might not be seen going through their devotions on this hallowed spot, thus testifying the influence exercised by the memory of the holy men who here shed their blood to spread the light of the Gospel.

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Those whose lot it was to witness the devotion of the pilgrims and share in their pious exercises during the month of August could carry away but one impression. It is this: that although the natural beauty of the place is great, and pleasant though it be to spend a few days in a quiet, healthy and beautiful country district, still these reasons were inadequate to explain the presence of the pilgrims. These elements may be found in more potent factors in other localities, but they never induce the sojourner to go through the round of devotions daily performed by the visitors at Auriesville. There was a more powerful factor drawing the visitors to the Shrine; it drew to prayer, to meditation on higher things, to learn higher lessons that shape their lives to nobler aims. There is a supernatural influence at work which indicates that God has special designs on a spot where the apostles' blood was shed for His glory.

Since the Shrine was opened as a place of pilgrimage, the number of yearly visitors has steadily increased until the present year records the maximum number of visitors and from more distant points than ever before. There were pilgrims from New York, Brooklyn, New Jersey, Philadelphia, Boston, St. Louis, and other distant points—some remaining several weeks, some the whole month, at the Shrine. The influence attracting pilgrims and the growing numbers point to a fitting celebration to commemorate the 250th anniversary of the death of Father Jogues, the Apostle of the Mohawks.

Next August should see a still larger number of pilgrims, and should mark in some special way the devotion of those who have received favors through the intercession of Our Lady Queen of Martyrs. We hope to be able, through the generosity of the friends of the Shrine all over the country, to erect next summer the memorial bronze

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statue of Our Lady Queen of Martyrs. All contributions sent us for this purpose will be duly acknowledged each month in the PILGRIM, and a list of the names of all the contributors will be placed in the base of the statue when it is erected above the altar. Offerings of gold, silver, and jewels may also be sent us for this purpose. Many, who are interested in the Shrine, will not be able to take part in the celebration of the 250th anniversary of the death of Father Jogues on the spot where he and the innocent René Goupil gave up their lives in the service of their Master, and they will doubtless be pleased to have this means of showing their admiration for these holy servants of God, and of doing their share to promote their beatification. Their "cause," and that of the saintly Indian maiden, Kateri, are in good hands at Rome, but earnest prayer and a little enthusiasm on our part are needed to bring about this happy event at an early date.

Many have requested a souvenir of the Shrine. To meet their wishes smaller statues after the model of the statue of Our Lady of Martyrs, which now stands in the Shrine, have been made. The statue is artistic and has been admired by all who saw it. It is suitable for a household shrine of our Lady. The proceeds from the sale of this statue will be devoted to securing a worthy celebration next year, the 250th anniversary of the death of Father Jogues.

CONTRIBUTIONS TO THE SHRINE.

A young man, Alameda, Cal., per Sisters of Notre Dame, in thanksgiving	$ 1 00
M. L., Solomonville, Ariz., in thanksgiving	20 00
"Agnes," Orange Valley, N. J.	1 00
"Anon." Ky.	10 00
C. J. W., Altoona, Pa.	1 00
C. E. D., Los Angeles, Cal.	1 10
Sodality, The Gesù, Phila., per L. T. H.	1 60
H. O'D., Sarnia, Can.	1 00
M. O'B., Cambridge, Mass.	1 00
K. V. M., Troy, N. Y., for the Crown, in thanksgiving	$ 5 00
M. L. S. H., Buffalo, N. Y. for two intentions	5 00
A Friend, Parsons, Pa.	5 00
Mrs. C., Troy, N. Y., for the Crown	1 00
"Anon." N. Y., in thanksgiving	2 00
M. T. P., St. Louis, Mo., for two intentions	1 00
M. T., Denison, Texas	2 00
M. M. C., Clyde, Mo., in thanksgiving	2 00

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WORK OF THE MISSIONS.

Letter from the Vicar-Apostolic of Cottayam.

Changanocery, Malabar, India, June 2, 1895.

Reverend and Dear Father:

Having just returned from a missionary tour and finding your letter await ing me, I will send you a few items I jotted down.

Just as I was on the point of starting, a man and his wife came and asked me to baptize them. He was of the caste of tinkers and was born in the southern part of Travancore. But his work had taken him to the north, where he met a girl of his own caste. They got married without asking anybody's leave. When the young bride went to her parents' house they declined to see her because she had married a Southerner. The groom's family refused to receive them because he had married a Northerner, that is, one from the other side of the river which is the marriage limit for that caste. Thus cast out they decided to become Christians. Is there any deceit in the case? Grace sometimes has its own peculiar ways of saving souls. At any rate the catechumens will learn their prayers and then we shall see about the baptism.

On reaching Lalans, thirty miles distant, I found the schismatics making trouble. They accused the priest of stealing 400 rupees and demanded that even my room should be searched. The magistrate had the good sense to refuse the latter part of the demand. But he was obliged according to law to search the room in which the stolen goods were supposed to be hidden. Of course nothing was found. There is among the schismatics a young priest, provided his ordination is valid, who seems to be possessed by the devil. He himself relates the following: He awakened one night in a cold shiver. He perceived a black man in his room. "Who are you?" The spectre answered: "Don't you recognize me? I am the church warden." He was an apostate who had handed over the church to the schismatics, and had died recently without repentance and, of course, without the Sacraments. The priest seized his shoe to throw at him, but the voice said: "Don't strike me. Remember I gave the Catholic church to you." Then the spectre disappeared. Instead of profiting by the lesson which this real or imaginary ghost had given him, he has become more violent than ever against the Catholics.

I gave Confirmation to the children and old people of the parish. We had the solemn blessing of a statute of St. Ignatius that I had vowed to erect at Lalans if the Catholics gained their case in court. The statue had arrived a month before and the devotion of the people had obtained many special graces. An old grandfather told me of a favor. His little grand-son was dying. In fact the family thought him already dead. All at once the old man said as if by inspiration: "I consecrate this child to St. Ignatius." Scarcely had the words been uttered when the child was restored to life and health. The statue of St. Ignatius is in the parish church, which faces the cemetery chapel dedicated to St. Francis Xavier. The courts have indeed restored the church to the Catholics, but the schismatics, when departing, carried off all the sacred vessels and most of the priestly vestments. A new

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lawsuit will be necessary to recover the property of the Church, of which the schismatics still receive the rents.

Two hundred and forty persons came for Confirmation from a neighboring church which is in the hands of the enemy. At Anacallengel I confirmed 600 persons. I then arranged for the erection of three chapels to accommodate the faithful living beyond the river. In summer they could attend the church here crossing in boats or swimming, but at other seasons it is too dangerous for the very young and the very old. I was startled on entering the pulpit of the church. I say "enter" for it is not reached by stairs, but through a hole in the wall opening cn a gallery. On entering I found a little bear cub, about three months old, walking up and down the gallery. He is the priest's protector!

A chapel dedicated to St. Ignatius stands on a hill near by. A family of pagans brought the sick children for me to lay my hands upon them. The heat here is stifling. I celebrated Pontifical Mass in Latin but the choir sang their part in Syriac. I then preached in the open air a sermon on the Catholic faith.

Before the next day-break I was on my way to a new chapel. The brush had to be cut down to make a passage. I sat on a chair carried by poles on the shoulders of four men. As they were rather unsteady in their movements, I was the whole time in danger of being thrown either into ditches or upon thorns Our journey was three miles long. The chapel had been built in eight days of trunks of trees. The walls and the roof were of foliage In this rude sanctuary I offered the Holy Sacrifice.

During my return trip to Changanocery I took an involuntary bath in the river by the upsetting of the boat, caused, it is said, by the spite of a schismatic who was a fellow-traveller, but I prefer to put it down to an accident.

We made a vow to St. Joseph if he would send us the means to start a college by the first of June. The date has passed and St. Joseph has lost a fine statue. I recommend this vast and poor mission to the prayers of your Associates.

In union with your Holy Sacrifices,

CHARLES LAVIGNE,

VICAR-APOSTOLIC OF COTTAYAM.

Acknowledgment is made of the following contributions:

For Father Daignault, S.J., Zambezi Mission.

E. W., Scranton, Pa.	$ 5 00
M. C., Scranton, Pa.	3 00
M. A. C., St. Louis, Mo.	50 00
J. U., Cincinnati, Ohio.	2 00
L. C., Cincinnati, Ohio.	1 00
M. A. McE., New York City.	10 00
E. W., Scranton, Pa.	6 00
J. H. M., Phila., Pa.	1 00
F. L. S., New York City, Stipend.	1 00

For the Most Needy Mission.

G. C., St. Louis, Mo.	$ 1 00
A Friend, Parsons, Pa.	50 00
A Promoter, Little Falls, N. Y., in thanksgiving	$ 2 00
Mr. D., Butler, Pa., in thanksgiving.	1 00
A Friend, per Father Cardella, S.J.	5 00

For the Madagascan Mission.

R. P. W., Montgomery, Ala.	$ 64

For Father Rapp, S.J., Jamaica Mission.

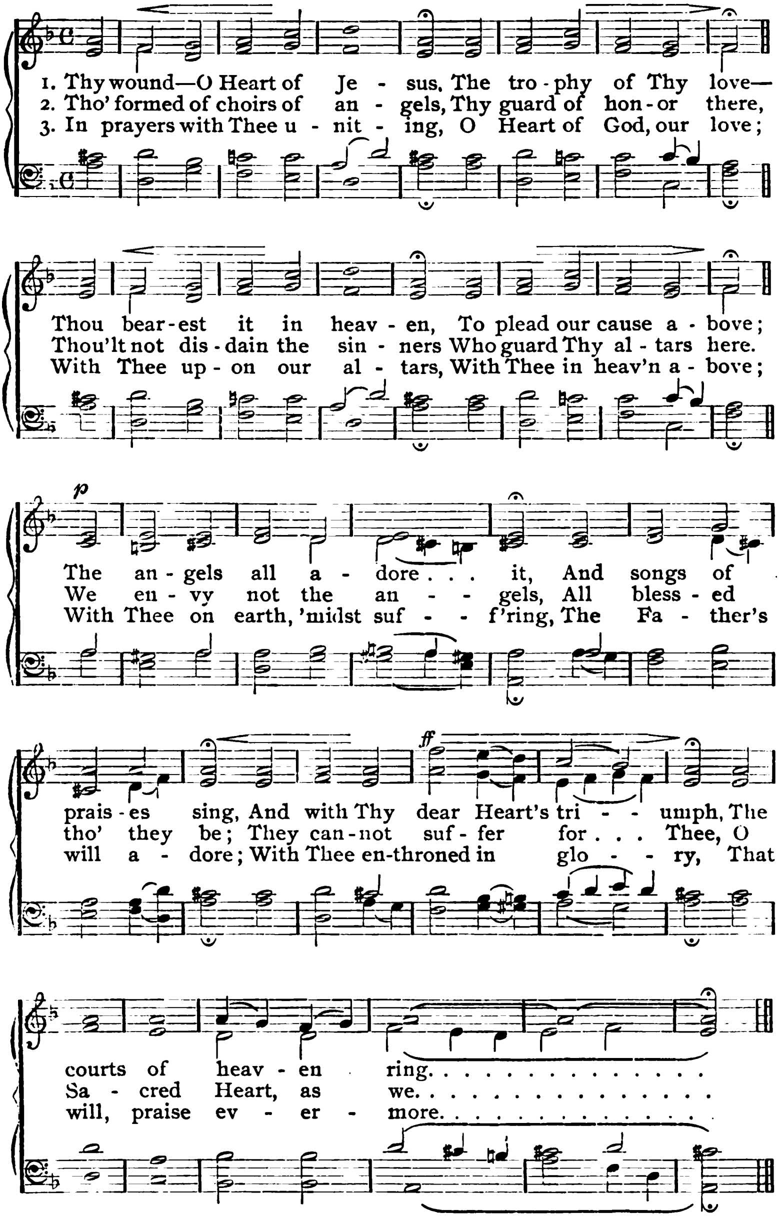
A Promoter, Troy, N. Y.	$25 00

For the Japanese Lepers, Father Corre's Miss.

Rev. E. M. B., Millbrook, N.Y.	$10 00

The Sacred Wound.

Ancient Tune.



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POINTS FOR THE COUNCIL.

The November Council offers a fitting occasion to recall to the Promoters, and through them to the Associates, the indulgences with which the practices of the League have been enriched. These indulgences are applicable to the souls in purgatory. The desire to aid these holy souls should stimulate all to embrace eagerly every opportunity of gaining those spiritual treasures which can be given as the price of their ransom. The hand-book gives all these indulgences and the conditions under which they may be gained. Promoters should be familiar with them so as to make them known to the Associates, in order that the charity which urges us to aid the souls in purgatory may renew our zeal in the practices of the League.

The feast of All Saints' and All Souls' Day, occurring in November, recall to us the most consoling doctrine of the Communion of Saints. A short meditation on this great truth of our Holy Religion will stimulate us in our League of Prayer, and the favors daily received in answer to the prayers of the Associates, a partial record of which appears in each number of the *Messenger*, will encourage us to persevere in our petitions. Perseverance is a mark of our earnestness in prayer, and Christ has promised that whatsoever we shall ask in His name shall be granted us.

The Apostleship of Prayer is, as its name implies, a League of Prayer. Our good works are prayers, and hence Promoters have an excellent opportunity of advancing the

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work of the League by encouraging the Associates to keep a record for the Treasury. The zealous Promoter will, when distributing the *Decade Leaflets*, speak of this point to the Associates, and when the time of the Council comes will be prepared to hand in to the Secretary the blank on the *Decade Leaflets* well filled, not only with intentions to be prayed for, but with good works performed for the intentions of the League. We share in the prayers of all, and should be willing to give something for all the blessings we receive. If the Promoters are careful to hand in the intentions and good works neatly arranged, the work of the Secretary will be lightened, and a more accurate and consoling account of the Centre will be the result. Promoters should not wait for the Director to repeatedly ask this. It is their work, and by showing their zeal in this matter they will repay in a measure the care taken by the Director.

December is one of the months usually chosen by Directors for conferring the Cross and Diploma on Promoters. These are given in reward for fidelity and zeal in the discharge of duty. All Promoters desirous of securing these honors, and the spiritual blessings attached to them, should give evidence now of their earnestness in the work, so that the Director may have a well grounded hope that the good work will continue after the Promoter has received the Cross and Diploma. One essential proof of an earnest Promoter is faithfulness in filling out and handing in the monthly report. "Of what use is it? Is it not quite unnecessary when once one's band is complete? One would be handing in the same report every month." This objection would prove that the objector was at a stand-still instead of advancing. A zealous Promoter will not rest satisfied with fourteen members. He will be on the lookout for new ones. He is not limited to one band. If he has a knack for approaching people he can form as many bands as he chooses. He can then hand them over to some one else less capable, perhaps, of organizing, but able to care for a band when organized. If some

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members are only of the 1st Degree, he should try to lead them higher; if of the 2d Degree, then he should gently induce them to practise the 3d. The mere fact of handing in a report, mechanical though it may seem, is a proof of good order and regularity.

The Secretary of Promoters should insist upon these monthly reports, and the names of delinquents should not be handed in to the Director for the most honorable distinction of the Cross and Diploma. If they are not faithful to this duty, what ground is there for supposing them faithful to their Associates? Hence, we frequently have complaints that the *Decade Leaflets* are not distributed in time, if at all. Some Promoters, in name, do not even attend the public meetings or the Councils when the *Leaflets* are given out by the Director. They think it quite sufficient to send for them. Such Promoters will be equally satisfied to transmit the mystery pages by mail. Thus there is no intercourse between the head and the members of the band. The true work is a personal one and cannot be carried on by post. Of course, there are exceptional cases, but we speak of the ordinary way of proceeding.

Let the Director be rather severe than easy in approving Promoters. Because a person is good and pious, it does not follow that he is fitted for the apostolic work of a Promoter. A certain amount of energy and enthusiasm is necessary; else the work will be begun but not carried on. The leader tires or loses interest, and the members drop off. It is hard to revive their interest when once this dry rot of apathy has set in. Therefore let the Director exact an account of the standing of his candidates from the Secretary before he sends their names to the Central Direction. It should be an official and not a personal matter. He cannot be blamed if he puts off for promotion or rejects altogether such as have not qualified themselves; it may be a disappointment, but a merited one.

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HINTS FROM MONTHLY PATRONS.

The spirit of the Morning Offering is thus expressed by St. Charles Borromeo: "Whoever would go forward in the service of God must begin his life each day anew, must keep himself as much as possible in the presence of God, and in all his actions must have but one end, the Divine honor.

A wonderful lesson of perseverance under the severest trials is given by St. Andrew Avellino. He took the name of Andrew in religion, out of love for the Cross, and to the ordinary vows added two others: always to resist his own will, and daily to advance towards perfection. For fifty years these heroic vows were put to the severest test, but by the grace of God he persevered to the end.

The well-known proof of the charity of St. Martin, of Tours, in sharing his cloak with a beggar who asked an alms, merited a vision of Christ clothed in the half cloak and saying to the angels attending Him: "Martin, yet a catechumen, hath wrapped Me in this garment."

Devotion to Patron Saints is beautifully exemplified in the charming little Saint Stanislas Kostka. Having faithfully honored his monthly patrons in life, when he lay dying he had brought to him a small book in which he had written their names in a Litany. Invoking them and the Queen of all saints he went to meet them in the presence of God.

The reward of those who have true devotion to the Heart of Jesus in life is shown at the moment of the death of St. Gertrude. For "He opened to her His Sacred Heart, received into it her blessed soul, and bore it as a precious pearl to heaven."

What giant strides the Apostleship would take could it be said of each Associate that "in his mouth was never aught save peace, purity and piety, and that in his heart was naught save Christ alone"—the glorious testimony borne to St. Edmund of Canterbury.

The very title of "The Wonder-Worker," given to St. Gregory, Bishop of Neo-Cæsarea, proclaims the ruling virtue of his life—faith. By it he fulfilled all those things which

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Christ had promised, marvels in the physical and spiritual order.

The whole life of St. Elizabeth of Hungary breathes the spirit of charity for the poor, whose servant, nurse and mother she became, ever serving Jesus Christ in His little ones, yet never neglecting the duties of her state of life.

The life of St. Felix de Valois, devoted to the redemption of captives from the slavery of the Moors, teaches us the lesson of devotion to souls, captives not of Moors, but of a more cruel master still, the devil. All our efforts should tend to their liberation by our prayers, works, and sufferings.

The last words of St. Cecilia, the noble Roman virgin and martyr, were to recommend to the care of the Pope's Vicar "the poor, whom," she said, "I have always nourished," and then she made over the house in which she lay dying, that it might be a church forever. A last will and testament worthy of a dying saint.

St. Clement of Rome, whose own name, according to St. Paul, is written in the Book of Life, declared that "Those who abide in obedience to their clergy inherit honor and glory from God. He exalts them and writes them in the book of His memorial for ever and ever."

"Live in the world," said St. John, of the Cross, "as if God and your soul only were in it; so shall your heart never be made captive by any earthly thing."

In St. Catharine, of Alexandria, we have an example of the value of a thorough knowledge of the faith. Highly educated, the Virgin Saint put the Anti-Christian philosophers to shame by her exposure of their sophistries and the exposition of the truth.

A most ardent adorer of Christ in the Eucharist, St. Leonard, of Port Maurice, established the perpetual adoration of the Blessed Sacrament in 216 different places. He used to say: "One mass is worth all the treasures of the world."

The first to be called by Christ, St. Andrew, made it the object of his life to bring souls to Christ. He begins the apostolic work at home and tells Simon the good news that

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he has found the Messias. He got the glorious title of "Introducer to Christ." What a fitting title for the Associates of the Apostleship!

NEWS FROM LOCAL CENTRES.

——Holy Trinity Centre, Pittsburgh, Pa.—The Rev. Director of this Centre writes: "The League is prospering in this parish. It numbers now 600 members—very good, considering that it was started only March 1, of this year. It has already done immense good: in several cases conversions were brought about; lukewarm Catholics became fervent, sick persons were cured, and many petitions granted. On September 1, we had the distribution of Crosses and Diplomas to 36 Promoters. The order of the service was: Prayers to the Sacred Heart, Sermon, Distribution of Crosses and Diplomas, Benediction of the Blessed Sacrament."

——St. Stephen's Centre, Buffalo, N. Y.—The League at St. Stephen's Church received a new impulse September 8. The Rev. Father McDermott, the zealous pastor of St. Stephen's and Local Director of the League, availed himself of the presence, in the city, of one of our staff, to have a spiritual renewal of the League. A sermon on the devotion to the Sacred Heart and the Apostleship of Prayer was preached at both Masses, and a meeting of Promoters held in the afternoon. The result was an accession of thirty new Promoters, who, to judge by their zeal and intelligence, give promise of good work. The League at St. Stephen's is greatly indebted to the activity of the Sisters of Mercy, who spare no pains to make it a success.

——San Pietro's Centre, San Francisco, Cal.—"This Centre," writes the Rev. Director, "is doing remarkably well. I have now 900 members, and am always receiving new ones. I have twenty Rosary Bands and as many Promoters. Nearly one hundred members of this Centre receive Holy Communion on the First Friday of the month. As I cannot use the English certificates for the members of the League I am obliged to have a translation of the English printed, which I have already done. Other things I get in Italian from Italy."

——St. Patrick's Centre, Oakland, Cal.—The following account shows how an Active Director can use the League to increase membership in the Sodalities belonging to his

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parish. "Over 200 members of the Ladies' Sodality of the Blessed Virgin Mary of St. Patrick's Church, West Oakland, received Holy Communion last Sunday morning. The sodalities of the Children of Mary and the Holy Angels also received. These Communions were made as a reparation to the Sacred Heart of Jesus under the invocation of the Sacred Heart of Mary. To-morrow will be the general Communion Sunday of the members of the Men's Sodality of the Blessed Virgin and the Working Boy's League."

——Tacoma, Wash.—A Promoter writes: "Last Thursday, the Feast of the Assumption, the Altar Society of our Church, St. Leo's, went on an excursion to St. George's Industrial School. I went along for a purpose, but said nothing of my intentions to anyone, until I would see how things were out there. I took with me some of the Sacred Heart Badges and some certificates thinking the Apostleship of Prayer might not be established there, and if not, that it could be easily done. But when we got out of the woods, and descended from our wagons, on our way up to the school, the first person we met was an Indian boy about twelve years of age, with the Apostleship Badge on his breast. I asked him what badge he was wearing. He answered: "My Communion Badge." I then asked him: "Did you say the prayers?" "Yes ma'am," he said; "I say the Morning Offering and Thy Kingdom Come." A little while after, two of the good Sisters came out. They also wore the Badge. We had a little talk together and they told me that just three weeks before the Right Rev. Bishop Junger had enrolled them."

——St. Louis, Mo.—The following account of the first pilgrimage to the Shrine of the Sacred Heart, Visitation Convent, Cabanne Place, St. Louis, Mo., will be read with interest:

"On Saturday morning, June 22, at five o'clock, the Promoters and Associates of St. John's Branch of the League of the Sacred Heart assembled for the purpose of making a pilgrimage to the Shrine of the Sacred Heart, Visitation Convent, Cabanne Place. St. John's people have taken the lead, this being the first pilgrimage to the Shrine in St. Louis.

"Cars were chartered, which carried about 400 pilgrims to the Convent grounds in three-quarters of an hour. The first communicants arrived a little later, carrying two banners of the Sacred Heart. One belonging to St. John's League, and the other made by an Associate, to be presented to the Shrine.

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"The procession filed through the beautiful Convent enclosure to the Shrine, where the Holy Sacrifice of the Mass was celebrated by Rev. James T. Coffey, Director of the League of St. John's Parish.

"The sanctuary boys, in white cassocks and surplices, trimmed with red bows, the little girls in white, and the pilgrims knelt around the Shrine, singing appropriate hymns. It was a beauiful sight, fit to inspire one with devotion.

"During the Mass Rev. Father Coffey addressed the pilgrims, reminding them of the object of the pilgrimage—reparation to the Sacred Heart for the crimes and indifference of men! The pilgrims received Holy Communion at the Shrine, making their special intentions.

"Benediction of the Blessed Sacrament followed the Mass, during which a solemn Act of Reparation was made. The Blessed Sacrement was then carried in solemn procession to the Convent Chapel, the boys bearing lighted candles, the Promoters singing hymns.

"After their thanksgiving the Pilgrims returned to their homes, taking with them the graces bestowed on them by the Sacred Heart. A beautiful souvenir of the occasion was given to each person. It consisted of a medal of the Sacred Heart, attached to a red ribbon, bearing in gold letters the inscription: 'Shrine of the Sacred Heart, Cabanne Place, June 22, 1895.'

"The memorial banner of the Sacred Heart presented to the Shrine and the pilgrimage book, with the names of pilgrims inscribed, were placed in the chapel of B. Margaret Mary."

OBITUARY.

Mrs. Pauline Ludeke, St. Vincent de Paul's Centre, Brooklyn, N. Y.; Mrs. M. J. Walsh, Parsons, Pa.; Mrs. Ellen Taylor, Immaculate Conception Centre, Cleveland, Ohio; Mrs. Catharine Lynch, Centre of Our Lady of Good Counsel, New York; Catharine Gross, Mrs. Mary Ward, James Daugherty and Jeremiah O'Leary, Bellefonte, Pa., Miss Louise Ward, New Rochelle, N. Y.; Miss Mary Murray, Oakland, Cal.; Miss Adaline M. Voran a Philadelphia Promoter. We also recommend to the Prayers of the Associates Rev. Robert Fulton, S.J., Rev. I. Daubresse, S.J., Rev. M. Nash, S.J., all of whom were zealous in forwarding the interest of the League.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

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GENERAL INTENTION FOR OCTOBER, 1895.

Recommended by His Holiness, Leo XIII., with his blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Catholic Interests in Germany.

THE Catholic Interests in Germany are numerous and great. Here we are confronted with a people, which in power, intellect and culture, marches in the forefront of civilized nations. Germany is a most powerful factor for good or evil in Christendom. Such it has proved itself for the last twenty-five years—since the formation of the new German Empire.

Nowhere in the Christian world have the forces of good and evil been so marshalled against each other as in Germany for the last quarter of a century. Bismarck and his henchmen, having realized the dream of their lives—the establishment of a united empire under Prussian leadership—thought the time had come to establish a national church. Complete subjection of bishops and pastors and all religious institutions to the State was the leading feature of the programme.

The first step was to get rid of the Jesuits, who, rightly or wrongly, were supposed to form the strongest moral obstacle to this policy. Accordingly, June 19, 1872, a law was passed in the *Reichstag*, expelling from the Empire all the Jesuits and "affiliated" orders. May 9, 1873, a bill passed the Prussian diet extending like treatment to all bishops, priests and clerics who refused to submit to the arbitrary ruling of the Government.

The brave stand made by the Catholic minority under the leadership of Mallinckrodt, Windhorst, Lieber and other distinguished men, has been the wonder of the civilized world. Unable to defeat the passage of these odious laws, by their consummate ability, by intelligent and consistent constitutional action, they turned the tide of public opinion and drove the "man of blood and iron" to "Canossa."

Yet the fight is not over. Much still remains to be done. The *Culturkampf* inflicted wounds on the Church that have not yet been healed. The Jesuits are still in exile; the other religious orders, who have been recalled, are hampered in their activity; Catholic education is still cramped; Protestant bigotry is rampant. For the removal of these and many other evils our prayers are solicited by His Holiness. It will be our duty this month to pray that the Sacred Heart may continue to inflame the zeal and strengthen the arm of the brave defenders of the Church in the German *Vaterland* until they strike the blow that will break the last fetter which holds her in bondage.

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. DECEMBER, 1895. NO. 12.

EMMANUEL.

BY H. V. R.

THE earth is hushed in sleep,
While shepherds watch their sheep,
The vigil of the Christmas morn.
When, lo, an angel sings,
Good news to men he brings:
"The Saviour, Christ the Lord is born."

The angel hosts reply:
"Glory to God on high,
To men of good will, peace on earth."
In haste the shepherds go,
And at the manger low
Adore the King proclaimed at birth.

Only the humble hear
In reverential fear
That Christ has come with them to dwell.
So be our hearts all free
From pride and vanity
That He may be Emmanuel.

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PIUS IX. AND THE IMMACULATE CONCEPTION.

DECEMBER 8, 1854, will be forever memorable in the annals of the Catholic Church. It is the day on which the dogma of the Immaculate Conception was defined by the great and good Pontiff, Pius IX., of happy memory

Pius IX. was from his infancy a devoted child of the Immaculate Mother. In baptism he received in addition to the name of the virginal disciple "whom Jesus loved," the sweet name of Mary. His full name was John Mary Mastai-Ferretti. After he had been cleansed in the waters of baptism his pious mother brought him to the altar of the Virgin of Sorrows and there offered him to his heavenly Mother, saying: "Holy Mary, who hast received under thy motherly protection the Beloved Disciple St. John, his patron saint, take also this child of mine! To thee I consecrate him; to thee I surrender him wholly and entirely." From his childhood John Mary fostered the most tender devotion to the Immaculate Virgin.

Being raised to the papal chair his first concern was how he should give a public testimony of his love and devotion to the Mother of God. He thought of that prerogative, which, from the dawn of Christianity, with the tacit consent of the teaching Church, was acknowledged to be hers, but upon which the infallible authority of the Church had not yet finally pronounced—the prerogative of her Immaculate Conception—and asked himself whether the time had not come to pronounce that final judgment, which would put this truth beyond all doubt or controversy forever.

Till then the truth of the Immaculate Conception of the Mother of God was a matter of conviction with Pius; he knew that it was a revealed truth preached by the Apostles, taught by the Fathers, believed by the faithful of all ages all over the world, and as such he too believed it. But now it is more than conviction; it is the unerring voice of the Holy Spirit, who is with the teaching Church, "instructing her in all truth," and with the supreme head of the Church

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in particular, enlightening him that he, on his part, may "strengthen his brethren."

Though conscious of this ever-abiding presence of the Holy Ghost, Pius IX. neglected none of those human means by which truth may be ascertained. The universal consent of the Bishops, "whom the Holy Ghost has appointed to rule the Church of God," has always been looked upon as an infallible evidence of revealed truth, as also the universal belief of the faithful, instructed as they are by the inerrant teaching authority of the Church, according to the rule of St. Vincent of Lerins: "What has been held always and by all, and in all places, that is Catholic truth."

Therefore Pius IX. addressed a circular to all Patriarchs, Archbishops, and Bishops of the universal Church, in which he exhorted them first to pray for the light of the Holy Ghost, then to report to him "what the pious belief of the priests and the faithful of their jurisdiction was in regard to the Conception of the Immaculate Virgin, and what was their desire in regard to the definition of this dogma by the Holy See." This request of the Sovereign Pontiff was joyfully responded to by the Episcopate of the Catholic universe; 540 Bishops answered that the clergy and laity of their various dioceses eagerly desired the definition of this dogma and most of them, at the same time, urgently petitioned the Pope to proceed to the definition.

Accordingly, Pius IX. announced that on December 8, 1854, the feast of the Immaculate Conception, the solemn definition would take place, and invited as many of the Bishops as might find it convenient, to be present in Rome for the occasion. Before the 8th of December dawned there were present in Rome from all parts of the world Cardinals, Patriarchs, Archbishops and Bishops to the number of 156, together with an immense concourse of the priesthood and laity. St. Peter's church was chosen for the solemnity and was sumptuously decorated for the occasion. From early dawn every available inch of space in the huge edifice was occupied. At nine o'clock, the Pope, attended by Cardinals and prelates, proceeded to the altar to begin the celebration of the Holy Sacrifice.

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After the Gospel the Pontiff took his seat upon the throne, and a committee, representing the Bishops of the entire world, approached, knelt before him and asked him, now for the last time, in virtue of his supreme prerogative as chief pastor and teacher of the universal Church, to pronounce as an article of faith—"that the most Blessed Virgin Mary, Mother of our Lord Jesus Christ, the Saviour of the world, was exempt from the universal stain of original sin, and, therefore, conceived without sin."

Hereupon the Pope arose from his seat and intoned the *Veni Creator*, "Come, Holy Ghost." The Bishops and priests in the sanctuary took the note, and thousands of voices from the people joined in the song. When the last note of the invocation of the Holy Ghost died away, Pius IX., the Vicar of Christ, and the infallible teacher of the Church, arose. Deep and solemn silence reigned throughout the vast edifice. The Pontiff himself was deeply touched by the solemnity of the moment. He was unable to restrain his tears and suppress the sobs of emotion while he pronounced the following words:—

"In honor of the most Holy Trinity, for the glory and praise of the Virgin Mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion, in virtue of the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and of our own, we declare, pronounce, and define—that the doctrine which holds that the most Blessed Virgin Mary was, in the first moment of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, preserved free from all stain of original sin, has been revealed by God, and is therefore to be firmly and constantly believed by all the faithful. Wherefore if any persons (which God forbid !) should presume to think in their hearts differently from what we have defined, let them know and understand that they stand condemned by their own judgment, have suffered shipwreck in the faith, and have fallen off from the unity of the Church."

The Pope's emotion communicated itself to the crowd. Every eye was filled with tears while the Holy Father was

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pronouncing those irrevocable words suggested by the Holy Ghost. When the Pope had concluded, a thundering *Amen* re-echoed from the lips of 50,000 people. The Pope resumed his seat and the Dean of the Sacred College of Cardinals approached the throne and thanked the Holy Father in the name of the Bishops and of the Christian world for the definition of this great dogma of the Christian faith.

Thus Pius IX. set a new and brilliant jewel on the crown of the glorious Mother of God. What a grand prerogative is the Immaculate Conception of the Mother of God! While all the other descendants of Adam were conceived and brought into this world tainted by sin, she alone with her Divine Son was free from this curse from the first moment of her existence. While we have been conceived as the children of wrath, in the slavery of the evil one, she was from the first instant of her conception the child of God, victorious over the common enemy of mankind. In the moment of her conception the sentence was executed upon the tempter, which God had pronounced upon him in the garden of Paradise. "I will put enmities between thee and the woman, and between thy seed and her seed; she shall crush thy head; and thou shalt lie in wait for her heel" (Gen. iii, 15). From the first moment of her existence the serpent writhed under her foot. She was the first conqueror of Satan and sin.

True, this was the belief of the faithful even before the definition by Pius IX.; but the definition gave it new lustre, brought it clearly to the knowledge of all the faithful, secured it against every denial, doubt, or attack which ignorance, rashness or malice might utter against it. The Pope does not create, discover or invent the truths which he defines; he only declares and defends those truths that have been revealed from the beginning, preached by the apostles, and handed down by the Church.

The Blessed Virgin showed in many ways that she was pleased with this grand tribute of the Pope's devotion. She consoled him in his many afflictions; she obtained for him a long and glorious, though troublous, reign.

On one occasion, in particular, he experienced her marvel-

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lous protection. It was in the year 1855, only a few months after the definition of the dogma of the Immaculate Conception. Pope Pius IX. drove outside the city walls to visit one of the surburban shrines. After completing his devotions he dined in a country house belonging to the canons of St. John Lateran, in the company of some forty Cardinals, Bishops and other distinguished ecclesiastics and seculars.

After dinner, as he sat conversing with the guests, he was asked to admit to an audience the students of the Propaganda, who had gone out on the same pious pilgrimage. He kindly consented, and they were admitted, about eighty in number. No sooner had they entered the room than the floor underneath gave way, and 140 persons, together with all the furniture, were precipitated in one confused mass into the basement of the house, and almost buried in the debris, while an impenetrable cloud of dust enveloped the whole scene.

As soon as the Pope noticed the impending catastrophe, he cried out with the greatest confidence and self-possession: "Immaculate Virgin, help us!" The Immaculate Virgin did help, and, wondrous to say, not one was killed, not one even seriously hurt.

When the whole company was rescued from the ruins, the Pope said: "My good friends, this is a miracle; let us go and thank God for our rescue." They repaired to the church, and Pius intoned the *Te Deum*, in which all joined with hearts full of thankfulness towards God and his Immaculate Mother, as also towards the great friend of Mary Immaculate, to whose special favor with her they attributed their safety.

The name of Pius IX. will be ever linked in history with the Immaculate Conception; and when this holy Pope, as no doubt he will be, is raised to the honors of the altar, his name shall be associated in the devotion of the faithful with that of Mary Immaculate.

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ALL FOR THE BEST.

BY I. A. M.

I.

"I CANNOT believe it! Oh Esther, be careful what you say! It would break my heart to think that my darling Grace could so deceive me!"

These words came incoherently from the lips of a young man with a very pale face. His sister replied as earnestly.

"My dear Horace, it is because your happiness is so dear to me, that I cannot bear to see you imposed upon by a heartless coquette, and that is why I speak. You know I have felt kindly to Grace, and had no reason to judge her harshly, although it was a great disappointment to us that you should engage yourself to a Catholic."

Horace raised his hand deprecatingly. "But," she continued, "Grace was so sweet and lovable that it was impossible for us to be unfriendly to her, and I was the last person to dream of the real duplicity of her nature. It was a painful surprise to me, I can assure you."

"Are you certain that things are just as they seem to be?" inquired her brother anxiously.

"Well," replied Esther, a little petulantly, "The state of the case is just as I represented it to be. Grace has evidently been engaged before, and broken it off some time ago, and it would seem that she has accepted you out of pique, but is still in love with some one else. If this is not so, then I am much mistaken."

"There would be no reason for her concealing the fact of a previous engagement from me," said Horace. "I love her too well to let that stand between us. She declared to me more than once that I was her first lover. Why should she deceive me so?"

"She would probably have told you of a previous engagement but for the fact that she now cares for that person. Her deception is the proof of it, you see. She must be indeed heartless, from my point of view.

"It was only three weeks ago something happened which

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put the finishing touch to my convictions. It was the night that Grace and her sister stayed with us, you remember. She roomed with me. I noticed that she seemed anxious to room with her sister instead, but mother thought it might have something to do with her religious devotions, which she might not care to perform in my presence. If it had not been for my suspicions, I would have given up my room to her and Alice, but I managed it so that she roomed with me. She took a long time to say her prayers, but did so without seeming to mind me in the least. I noticed that she wore a gold chain around her neck, and thinking it was probably a locket with your likeness, I asked her what new love token she had there, and if I might see it. She colored and seemed uneasy, and said laughingly that it was only a token of her school days. As she did not offer to show it to me, I said nothing more, but I thought it odd. Next morning as we were dressing, Kitty and Alice came in to get us to do their hair. Upon catching sight of the chain Grace wore, fourteen-year-old Kitty with her usual bluntness exclaimed: 'Oh Grace, what is that you've got on?' She blushed, and said without taking it out that it was a keepsake. I frowned at Kitty to be still, but she observed: 'It looks as though you had worn it for a long time,' and then Grace said impulsively, 'I have never had it off my neck, night or day in five years!' Then she recollected herself, and seemed to think she had said too much, and glanced at me to see if I had noticed, but I was braiding Kitty's hair, and pretended not to have remarked it.

"'Is it a locket?' went on Kitty the incorrigible. Grace said 'no,' with apparent ease, but she got so red I felt sure it was not true.

"'It must be some one you are very fond of, or you would not have worn it for so long,' was Kitty's next remark, and I immediately sent her off for pins so that Grace might not have to answer. I was afraid to hear any more just then, for I thought of you, Horace, and how wicked it was for her to trifle with you so. Oh Horace, you know how dear you have always been to me!"

"Yes, Essie, yes!" he replied, petting her in his old

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school-boy fashion, but his lip quivered as he thought of Grace.

"Is that everything you know, Esther? Tell me the worst—I would rather know it."

"Only one thing more. Kitty asked me what made Grace act so 'funny' about her locket, and I told her she was a very inquisitive little girl, that it was no affair of ours, and if I did know I would not tell her, which was indeed true. But I overheard her asking Alice whose picture that was Grace wore, and why she wouldn't show it to us. Alice blushed and stammered and said she didn't know why Grace wouldn't show it to us. Kitty asked again whose picture it was, and Alice replied with more spirit than was at all necessary that if Grace did not care to tell us, she would not. They almost quarrelled about it, for Kitty replied hotly that she might as well say it was none of our business. I let them settle the dispute between themselves, for I did not want them to know I had overheard. But it showed that Grace had instructed Alice to keep her secret, and it was conclusive proof to my mind that she was not acting openly with you. That is why I warn you to-night. She is keeping something back from you. You have a right to know if she loves some one else *now.* A past affair would be quite different. She cannot love you, but she pretends to, nevertheless. The night her mother was introduced to you, Grace was walking with her on the back veranda, and they discussed the engagement. Her mother spoke warmly of you at first, but ended by saying, "My dear child, it is a great regret to me that you should marry a Protestant." Grace burst out crying, and said it was a heavy trial to her that you were a Protestant, and if she did not love you so dearly she could not do it."

"Don't say any more, Esther!" said Horace huskily, and running down the steps he disappeared across the lawn. After all these proofs of Grace's treachery, it was too much to hear a speech which sounded so like her! If she had only loved him, he could forgive even the deceit. If she had been engaged, she might have concealed it in delicacy to his feelings, but she had so repeatedly assured him he was her

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first and only lover! And she had professed to love him so much.

The poor fellow spent some very bitter days, after Esther's timely revelations. After all, it was the greatest kindness she could do him—to open his eyes. He stayed away from Grace as long as he could, but one evening he stood, hat in hand, on the piazza steps, half irresolute. Esther came softly up to him, and asked "Where are you going dear?" His look answered her.

"I tell you what I would do in your place," she said gently, then added hastily, "I don't want to advise you unless you wish it."

"Of course, Essie. Say what you think best. The fact is, I hardly know what to do about it."

"I would take Grace a locket with your likeness. It will be curious if she does not accept it. Put it on her neck yourself, and broach the subject of the one you know she is wearing. Discover it accidentally, if you can. If she refuses to show it to *you*—well, you have a right to demand her reasons. That will bring the whole thing out in the most natural way."

"I will do that, Esther," said Horace, sighing heavily, as if he dreaded the disclosure. "But I must go to see her to-night, and I have not a locket ready."

"I will lend you the little one you gave me last Christmas. That will do well enough, as she will not care for it, and will probably give it back to you, once you have found her out."

So saying Esther entered the house and returned with the article in question. Horace put it in his pocket and turned to go. Esther watched him with tears in her eyes. She felt she was doing her duty, but it was a hard duty.

Grace's home was near the river, and as Horace crossed the beautiful grounds surrounding it, he caught a glimpse of her seated on the steps of the veranda, surrounded by her family and a few friends. She was dressed in white, as usual, and never before had she looked so beautiful to him. His heart went out to her with every step, and yet Grace noticed how slowly he came and how strange his manner was as he accosted her.

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He took a seat two or three steps below hers, at her feet, and tried to chat with the people around them. He dared not look at her, but he felt her big blue eyes fixed upon him in surprise. He thought he detected a tremble in her voice when she spoke to him.

Her mother noticed that there was something wrong between them, and suggested in a general way that they should all promenade by the river. Everyone acting upon this suggestion, Horace, of course, was obliged to escort Grace. They strolled slowly along after the others. It was when they were standing alone by the river that he said abruptly, "By the way, Gracie, I have a little gift for you here in my pocket!"

She looked up with a smile. The moon had risen and in its light they could see each other plainly.

Horace drew out the locket, bent and placed it about her neck, pretending to clasp it. His hand trembled nervously, but Grace was perfectly at her ease, and seemed delighted with it.

"Oh what a clever actress she is!" he thought with a groan. He caught sight of the gold chain of which Esther had told him.

"Why, you have one on already!" he exclaimed, in pretended surprise, and looked her full in the face. She neither colored nor paled.

"No, it is nothing of the kind," she replied quietly.

"Well, I would prefer you wore only mine," he said a little sarcastically. She laughed outright. Before she could speak, he asked quickly, "May I see the other, Grace?"

"It is not a locket, Horace dear," was her evasive reply, and she took his arm, as though to stroll on. The speech and action angered him. He drew back and said:

"Excuse me, Grace, if I seem too curious, but may I ask what your reasons are for refusing to show it?"

"Why Horace, what do you mean?" He did not answer but waited for her to speak. She again evaded the point by saying "May I ask *your* reasons for wishing to see it?"

"Simply because I know just what it is," he said, thinking to confuse her.

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"You object to it?" she asked with a flashing eye.

"I should rather say I did," was the emphatic reply.

"Oh, very well. There is nothing more to be said."

"But there is. There is this much to be said. You have treated me outrageously, Grace, and I would not have believed it possible!"

"I do not understand you. You have no right to speak so to me!"

"I cannot dissemble, Grace. *You* are an accomplished actress. I know all about your keepsake—while you wear it all is over between us!" and he strode away without another word.

Grace walked quietly back to the house, went to her room and locked herself in. Next morning her mother found her in a little white heap on the floor, where she had cried all night.

People gradually came to know that the engagement between Horace and Grace was broken off—why, no one could tell. They were not surprised when Horace went abroad, taking his mother and sister.

The sorrows of the next few months that wrung the heart and paled the cheek of gentle Grace Seymour, were only known to her mother, and sometimes whispered in the confessional, where she went with all her sufferings.

II.

Two full years have passed slowly away. Horace has just returned from Europe. Friends have told Grace that he is in town and she is not surprised to hear he is still unmarried. The days go by, and they carefully avoid any possibility of meeting.

When this Lent arrived Grace spent it in more than her usual piety. She found solace in her devotions, for she had learned in a feeble way to suffer and to love. She could not forget Horace's treatment, but had long ago forgiven it.

On the morning of Holy Thursday, Horace was attending service at the cathedral, in the city. He went with a friend. It brought back painful recollections of the occasions he had been there with Grace, but he tried to forget them in the

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music. When the procession of beautiful children and lovely girls began their stately march through the church, he bent forward to catch every sight and sound. Suddenly he grew pale. Close beside him stood Grace. In snow white garments and floating veil, crowned with a wreath of virgin lilies, and bearing a blue banner in her hands, she was a very vision of heaven. But it was not only the unexpected sight of the face for which he had pined so many months, that caused him to start. What was that glittering upon her breast? upon the gold chain which he had often bitterly thought of? A golden disk, but not a locket. He knew what it was—her Sodality medal!

At that instant their eyes met. Grace dropped hers at once, but Horace sprang from his seat and left the church before his friend knew what he was about.

At seven o'clock that evening, as Grace sat softly touching the piano in the dimly lighted parlor, Horace came. A peal of the bell gave her a sudden thrill. She grasped at the keys for support. She knew he would come. There had been that in his eyes when she met them that told her that the mystery between them had suddenly been cleared away—how, she knew not. She heard him ask for her, and met him as he entered, with a dignity and self-possession that surprised her. He was the first to speak.

"Oh! Grace, can you forgive me? Two years ago I made a terrible mistake. They told me you had been engaged to another man, and still wore his picture night and day. The chain of evidence they forged seems ridiculous enough, now that I know the truth. I supposed that medal was a locket containing his likeness, and that was why you refused to let me see it. Why did you not explain it to me?"

"Oh! Horace, you said you knew what it was and all about it—I supposed you meant my Sodality medal, and that it was my religion that offended you. That was far dearer to me than even you, so I was naturally indignant, especially as you had never objected to my being a Catholic before."

"Grace, darling, can you forgive me?"

A few moments later, as they were strolling by the river together, he said:

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"I have news for you dear, that I think will reward you for some of the pain I have caused you. I have been a Catholic ten months."

Her delighted exclamation interrupted him.

"Yes, while I was in Rome last year, I was in such a state of mind after parting with you that I felt that religion was the only thing that could help me to bear life. I discovered the one Church, the one haven of rest, and I entered. I have been happier since then. It was not until to-day that the mistake I had made was cleared away in an instant. That medal of yours has been the cause of a great deal of pain and joy."

It was then she showed him the little locket he had given her, and which she had worn on the same chain with her medal ever since. She said:

"Horace dear, that mistake was permitted for our good. I remember that on the day I joined the Sodality and that little gold medal was placed on my neck by the priest, that I begged our Blessed Mother to keep me from ever marrying a Protestant, as I felt I should be very unhappy if I did so. I had not seen you then, and when I did I was blinded by my affection, and forgot my resolution. So our Blessed Mother punished me through that very medal, and yet (how good she is!) she has given you back to me, a Catholic. I can see now that that mistake of ours, though we suffered so much from it, was all for the best!"

It is frequently not difficult to divine the spiritual fruits God destined for us in exposing us to temporal evils: to detach us from creatures; to deliver us from inordinate affections, from our pride, from our tepidity—veritable maladies of the soul, often all the more dangerous because less perceptible, and of which the heavenly Physician wishes to cure us by using the malice of our neighbors as a sharp instrument.—*Abandonment.*

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THE CONFRATERNITIES.

THE SODALITIES.

By the Bull *Omnipotentis Dei* of Gregory XIII., December 5, 1583, the Sodality received its canonical existence. Sixtus V., Gregory's successor, in two other Bulls extended the privileges of the Sodality and authorized the Father General of the Society of Jesus to erect and aggregate Sodalities of persons of all ages and classes and of either sex, under whatever title of the Blessed Virgin, to the *Prima Primaria.* The same privileges were confirmed by Clement VIII. and Gregory XV.

Benedict XIV., who was himself a member and an ardent admirer and protector of the *Prima Primaria*, confirmed and extended the privileges of the Sodality in two Apostolic Constitutions in 1748. The second of these, beginning with the words, *Gloriosæ Dominæ*, and known as the "Golden Bull," issued September 27, 1748, is, as it were, the *Magna Charta* of the Sodality. Never has a grander panegyric been preached on the Blessed Virgin and her Sodality than this papal document. Of the Sodality this learned and holy pontiff says:

"This glorious and praiseworthy institution is furnished with a number of holy and salutary regulations, adapted to the various conditions of life of the Sodalists. It has its own special directors, who devote to its prudent management all their discretion and skill. . . . Some have been members from early youth, and have earned by a holy life the priceless reward of a holy death; others by pledging themselves to these Sodalities have been rescued from sinful ways, and embraced a life of self-control; while others, again, through their affectionate devotion to the Mother of God nurtured in the Sodality, have had the courage to leave the world for the secure haven of the religious life."

During the time of the suppression of the Society of Jesus, the *Prima Primaria*, with many of its affiliated daughters throughout the world, continued to exist and to carry on the work assigned to it by its founders and by the Apostolic Con-

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stitutions. Pius VI. in 1798, conferred the same privileges on the Director of the *Prima Primaria* for the erection and affiliation of new Sodalities, as were possessed by the General of the Society of Jesus.

By Letters Apostolic of May 16, 1824, Leo XII. restored to the Society of Jesus, with the Roman College also the direction of the Sodalities, and confirmed all the favors and privileges hitherto granted to the directors and members. By a subsequent rescript he extended the same privileges to the Sodalities duly erected and aggregated in churches and houses not belonging to the Society of Jesus.

Gregory XIV. and Pius IX. by repeated rescripts confirmed the concessions made by their predecessors. Finally, our gloriously reigning Pontiff, Leo XIII., on occasion of the celebration of the three hundredth anniversary of the establishment of the Sodality, gave it a most special evidence of his good will, by granting in the form of a Solemn Jubilee, with all its privileges and favors, a Plenary Indulgence to all its members throughout the world.

The Sodality is, therefore, built on a solid foundation—on the Rock of Peter itself. The architects were the Roman Pontiffs themselves, while the Society of Jesus had the distinguished privilege of gathering the materials and supplying the workmen. Blessed are those who dwell in this mansion of our Lady! Lovely indeed, and glorious are her tabernacles.

The feast of the Immaculate Conception is the titular feast of more than one-half the Sodalities in the United States. This is as it should be. This has become the cardinal feast of the Blessed Virgin, particularly since the definition of the dogma of the Immaculate Conception. Nothing shows forth the true greatness of the Mother of God more forcibly than the fact that she has crushed the head of the serpent—that she alone, of all mankind, with her divine Son, has been free from the stain of original sin; that she was victorious from the beginning over the enemy of our race. Therefore the Sodalities, which have the honor of their Holy Mother especially at heart, have a special devotion to

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this mystery. Besides, we must not forget that the Church in this country has been especially dedicated by its rulers to the Immaculate Conception of the Mother of God. In so doing the Bishops of the United States have given effect to the wishes of the early missionaries, who sanctified this soil by their labors, their sufferings and their blood. It was this wish that suggested to Father James Marquette, S.J., when he discovered the great Father of Waters, which winds its majestic course through the length of this continent, to call it the Immaculate Conception. This mystery and its feast should be especially dear to every American Child of Mary.

This is the time when it is customary to hold receptions into the Sodality. In receiving candidates Directors and officers should be more solicitous in regard to quality than in regard to number. The candidates should generally be kept on probation at least three months. They should give evidence of their fitness by regular and punctual attendance at the weekly meetings and at the monthly Communions. They should be persons of exemplary life, both in their families and the community or circle in which they live. The Sodality that neglects this rule is doomed to failure. Those who do not give evidence of piety, regularity, punctuality, docility and self-sacrifice, should never be received into the Sodality. Such subjects do not profit by the advantages of the Sodality, and do incalculable harm by their example. We should bear in mind that the Sodality was never intended for the multitude, but only for those who are, or wish to be, distinguished by piety and virtue.

THE passive part of sanctity consists in accepting what very often we cannot avoid, and in bearing with love, that is, with consolation and sweetness, what we too frequently endure with weariness and tepidity. Herein lies all sanctity. It is the grain of mustard-seed, the fruits of which we do not gather because we fail to recognize it in its littleness.—*Abandonment.*

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The deep impression produced on the pilgrims who visited the Shrine this summer finds expression in many letters which reach us. They breathe gratitude for the blessing of sharing in the pious exercises of the pilgrimages and express the warmest well-wishes for the proper celebration next August of the 250th anniversary of the death of Father Jogues. A pilgrim who came all the way from St. Louis thus writes: "So pleasant are our recollections of our visit to the Shrine of Our Lady of Marytrs that we feel impelled to impart to others a knowledge and a love of the great truths which the Shrine reveals. Send us —— of the illustrated Shrine pamphlets. That we may once more see the Shrine, the beautiful statue of Our Lady Queen of Martyrs, together with all the other objects of interest, embracing an idea so grand and so charming, is ever the wish of my heart and my constant prayer." Another writes from Clarion Co., Pa.: "I noticed in the PILGRIM, in speaking of the Shrine, you used the pronoun *we*. Well, I said to myself, this does not include me; so I send you herewith my contribution to the Shrine, in acknowledgment of favors received."

The faith and devotion of many who have recourse to our Lady of Martyrs in memory of those who, 250 years ago, on the banks of the Mohawk, gave their labors and their lives for the conversion of the Indians, are daily rewarded. Thus one client of our Lady of Martyrs writes to us from St. Paul, Minn.: "Enclosed please find my contribution to the Shrine of Our Lady of Martyrs at Auriesville, N. Y.

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My firm belief is that without the help of our great marytrs, my wife and child would both have died. At the moment of birth we thought the child dead, but thanks to prayers to the martyrs the baby is now a strong, healthy boy of three months and the mother is well." A New York lawyer writes to us on behalf of a Boston lady. "It was my privilege to hand to you, on behalf of my client, a donation for the adornment of the Shrine of Our Lady at Auriesville. It is now my unpleasant duty to announce to you the death of that excellent and devout Christian woman and to request a Mass to be said for the repose of her soul, at the Shrine she loved so much." We feel sure that all the friends of the Shrine will pray for her and for all the clients of our Lady of Martyrs who have died. These letters give but a faint idea of the devotion to our Lady of Martyrs in honor of the holy ones who suffered and died to bring to the Indian the light of faith.

May we not hope that all these kind expressions of devotion but foreshadow a more widespread and palpable manifestation of devotion next August on the occasion of the 250th anniversary of the testimony given by Father Jogues in the sacrifice of life, to the faith which was his and is ours. We keep great national and civic anniversaries and we do well, for they stimulate our generation to truer and nobler patriotism. Should we not then observe the anniversary of the death of a soldier of the cross, that the memory of his devotion may urge us to greater loyalty to the Cross. It is a matter of pride to the Catholics in the United States that they can point to the fact that 250 years ago in our own land, in the centre of the State of New York, a priest of God gave his life in testimony of the same faith which we profess to-day; that an unbroken line of Crosses traverses the American continent from San Salvador and the day of Columbus down to our own time.

Such an anniversary points to the fact that the Catholic altar and the faith that radiates from it are not new impor-

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tations but that their history on our shores antedates our own national history; that the Church watched at the cradle of our nation, ministered to its wants, grew with its growth, and supplies to-day the only true safe-guard to public morals, the very life of the nation. Hence such an anniversary properly celebrated, cannot fail to rivet the attention of the thinking public on the Catholicity of the Church and offer a convincing answer to the ranters who with a veneer of Americanism would deny to the Church a right to exist in the land she won to civilization before the protesting clatter of the dissenter was heard on the Western continent.

To our Associates of the League do we appeal in a special manner to remember in their prayers this event. As we are just entering on the Anniversary year, they can by perseverance in prayer bring about the proper celebration of this great event. Let them also remember to ask that God may be pleased to have His servants glorified and give to those now engaged in the work of examining their cause the grace and light to rapidly complete their work for His honor and glory and the good of the Church.

CONTRIBUTIONS TO THE SHRINE.

An Associate, Somerville, N. J., in thanksgiving	$ 1 00
M. de P., New York City	50
"Anon." Philadelphia, Pa	2 00
K. V. M., Troy, N. Y., for the crown	3 00
C. O. M., New York City, in thanksgiving	1 00
C. J. W., Altoona, Pa	1 00
A. J. O., Leetonia, O., for an intention	1 00
C. T., Sarnia, Canada	1 00
M. L. S. H., Buffalo, N. Y. for two intentions	5 00
M. E. H., Chicago, Ill	$ 5 00
One who trusts in the Sacred Heart, Pittsfield, Mass	1 00
K. M., Chicago, Ill., for an intention	1 00
M. W., Woburn, Mass	1 00
Rev. M. B., Louisville, Ky	2 00
C. B., St. Charles, Mo	1 00
A Friend, Chelsea, Mich., for an intention	1 00
C. P. C., New York City, two diamond brooches and a silver case.	

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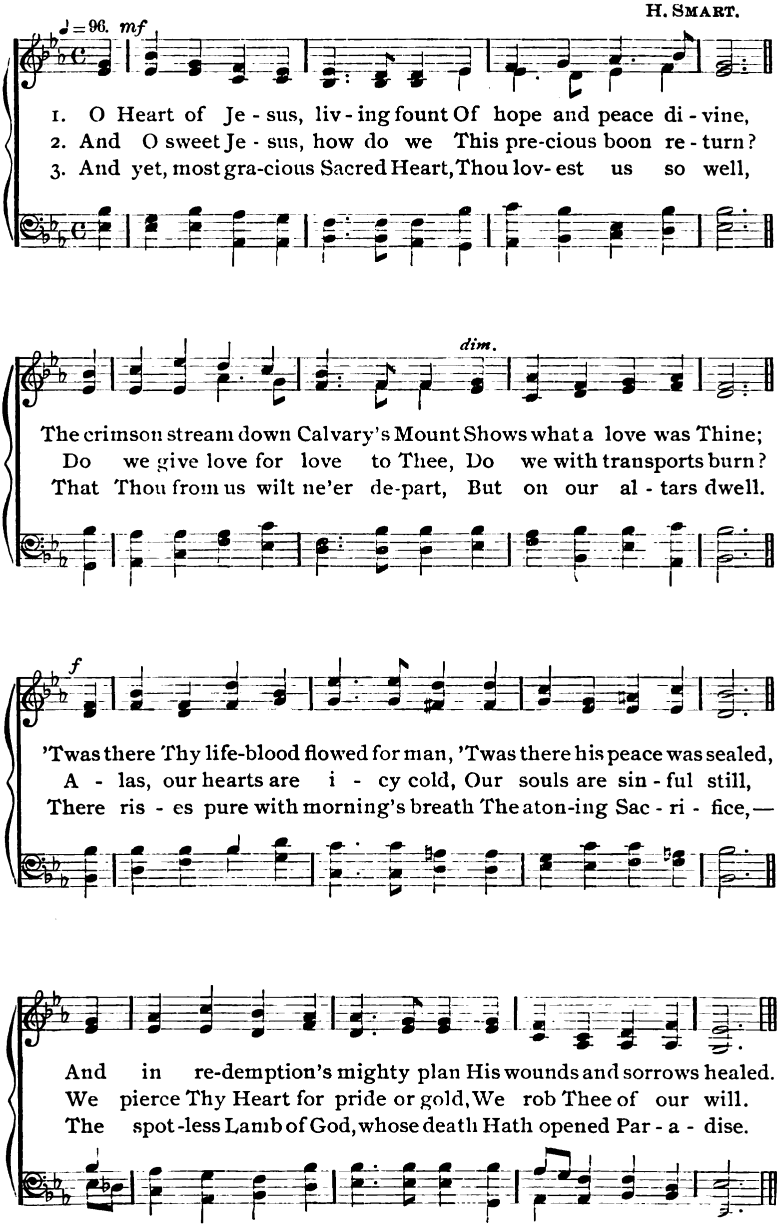
The Living Fount.

H. Smart.



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POINTS FOR THE COUNCIL.

Before another issue of the PILGRIM has reached its readers the joyous season of Christmas will have passed. We gladly avail ourselves of this occasion to wish them all the blessings of this Holy Season. Christmas greetings and Christmas joys are no empty phrases for the Directors, Promoters and Associates of the Apostleship of Prayer. They are fraught with meaning and significance. We are leagued together in a holy work—that of promoting the interests of the Sacred Heart, of advancing the Kingdom of God in our own hearts and in those of others. We have that oneness of thought and sentiment, of will and action, which our Lord wished in His followers—that they should be one, as He and the Father are one. We have that mind in us which is in Christ Jesus, our Lord. We are the inheritors of the great promises which our Lord has made to B. Margaret Mary—of faith, hope and love. Our names are inscribed in the Sacred Heart, as we trust, never to be blotted out. We have reason then, to rejoice and to congratulate ourselves and one another. This fulness of spiritual joy in the Sacred Heart we wish to all the workers in this holy Apostolate.

Thus far the PILGRIM was mailed in such time as to reach its readers before the third Sunday of the month, on which day the Council of Promoters is generally held, while the *Messenger* was sent out by the end of the month so as to arrive at its destination by the first of the ensuing month. At the request of local Directors we have inverted the order,

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so that in future the *Messenger* will be issued about the middle, and the PILGRIM at the end of the month. The readers of the *Messenger* may, therefore, look for the January number on Saturday before the third Sunday of December. The PILGRIM for January will not reach its subscribers before January 1. This change will prove very convenient to Directors and Promoters; for the *Messenger*, being the proper organ of the League, contains an extended treatment of those points which are of importance for Promoters' Meetings and Councils, in its various departments—the General Intention, the Reader, Interests, Apostolic Works, Director's Review. The PILGRIM, on the other hand, is only the supplementary organ of the League, and cannot fully enter upon those subjects without interfering with its own special mission as organ of the Sodalities, the Shrine of Our Lady of Martyrs, and of the Missions.

Most of our subscriptions fall due at this time. Subscribers will save us much time, labor and expense by renewing their subscriptions at once, as soon as they have expired, without awaiting our notification. The date on which subscriptions expire may be found on the label on which the address is printed. We venture this remark, not by way of complaint, but simply to obviate unnecessary correspondence. We have no reason to complain. Our subscribers, as a rule, are most prompt in renewing their subscriptions; and if, at any time, by way of exception, one or another is found to be delinquent, it is more the effect of forgetfulness than bad will. For this good will we wish to express our heart-felt thanks to our subscribers. We know of many who make considerable sacrifice and deprive themselves of other comforts and amusements rather than drop the *Messenger*. Rarely have we known anybody who took the *Messenger*, and *read it*, for any length of time, to drop it; and if, by pressure of circumstances, some are obliged to give it up, they invariably renew their subscriptions as soon as they feel themselves free to do so. We are pleased then, on this occasion, to be able to assure our Associates that our list of

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subscribers is steadily increasing; and we have reason to expect that the new year will bring a notable increase.

A glance at the items in the *Messenger* and at the lists of Aggregations, Promoters' Receptions, Treasury of Good Works, Intentions and Correspondence will suffice to convince the reader of the immense activity of the League during the past year. There are now in the United States about 4,000 centres of the League. We find from actual reports that an average of two communions daily for each centre is less than the reality. Thus we have 8,000 communions daily, or 2,920,000 Communions of Reparation to the Sacred Heart during the year. From September, 1894, to August, 1895, inclusively, 421,000 tickets of admission to the League were issued. This was an increase of almost 100,000 over the preceding year. This makes the total number of Associates in the United States 2,526,000. Of this number 800,000 practise the Communion of Reparation. —85,000 sets of *Decade Leaflets* are issued from this office monthly. The good work is growing apace. The Kingdom of God is coming fast. The Heart of Jesus reigns!

The coming year promises to be one of renewed activity in every department. To help on the good work we ask the assistance of Promoters and Associates. They can help us by their prayers, and by the faithful fulfilment of their respective duties. Let each one act well his or her part; "there all the honor lies." But they can do more. We can assure them that, besides the faithful discharge of their ordinary duties, they can do nothing more to the glory of God and the honor of the Sacred Heart than to use their influence for the circulation of the *Messenger* and PILGRIM, the organs of the League. It is hardly possible to understand thoroughly and do intelligently the work of the League without constantly reading these magazines. Besides they are necessary means in Catholic homes to help to undo the harm that is done by the godless and positively immoral

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literature that is spread broadcast over the country. We would, therefore, wish Promoters particularly to consider it as a part of their duty to help to spread these magazines to the best of their power. The *Messenger* is part and portion of the League. As a Promoter remarked to us a short time ago, "The League without the *Messenger* is like a man without speech."

It is a happy coincidence that this month, in which occurs the feast of St. Francis Xavier, Apostle of the Indies and of Japan, the General Intention should be the Interests of the Church in the Far East. St. Francis Xavier is also the Patron of Promoters, and in fact, of the League, for the League was started on his feast, fifty-one years ago. A private novena in his honor will be in order, and may well combine those various interests. The feast of the Immaculate Conception will afford an opportunity to Associates to combine the devotion to our Lady with that to the Sacred Heart. Through Mary to Jesus, and through her Immaculate Heart to the Sacred Heart, was the maxim of many holy men. Then we have the Divine Infant Himself in the crib, revealing to us the love of His Sacred Heart. It is a month fraught with holy associations, calculated to soften the heart of the sinner and to fill all hearts with joy, peace and good will. While we possess this joy and peace ourselves we should try to communicate it to others. Above all, let us remember our Lord's "least ones," the poor.

The *Almanac* of the Apostleship of Prayer, far outstripping all its predecessors in beauty and interest, is just out. A copy should be put in the hands of every member of the Apostleship, and carried into every Catholic home. A new edition of the *Manual of League Devotions* will be out in a few days, so that we shall be able to fill all orders. It is in great requisition for Christmas presents, and, especially in a rich binding, will make a very appropriate one.

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HINTS FROM MONTHLY PATRONS.

The great lesson that St. Francis Xavier teaches us is the paramount importance of the soul. To ensure its salvation nothing in the world must be considered too hard, even if it be the giving up of one's life. "For what shall a man give in exchange for his soul?" His whole career expresses his deep conviction of this truth.

St. Peter Chrysologus gave this wholesome warning. "Sermons, unlike all other speeches, are the word of God. They are not under the command of men, but of God. God bestows facility of speech and fruitfulness to sermons according to the needs or the merits of the hearers. A good sermon, therefore, often depends on the congregation as much as the preacher."

St. Barbara is considered the patroness of a happy death, because she has obtained for many of her clients the grace to receive the last sacraments, when in danger of dying without them. This favor the Virgin Martyr asked as her pagan father was about to deal her death-blow. "Lord Jesus," she prayed, "who art infinitely good and the sure foundation of hope and salvation for those who believe in Thee, grant, I beg Thee, that all who shall invoke Thee in memory of my sufferings and death, may feel the effects of Thy mercy and above all, at the end of their life, may receive the last sacraments with a truly humble and contrite heart and be delivered from the snares of the devil."

The special patron of youth and the innocent in old times was St. Nicholas. His marvellous life is rich in instances of delivering those who were unjustly condemned by judges or oppressed by tyrants, those who were in danger of losing their virtue or their life. But he took no credit to himself, but would say: "Give God the glory of this deliverance; as for me I am only a sinner and an unprofitable servant."

When the glorious St. Ambrose was dying, the most influential man in the Empire, Count Stilicon sent to beg him to ask God to prolong his life for the good of the people. He answered: "I have not lived among you in such a way

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as to be ashamed to live longer; but neither do I fear to die, for we serve a good master."

The name of Pope St. Damasus will live for all time in connection with his wonderful care for the tombs of the martyrs buried in the catacombs of Rome. He not only preserved them, but decorated them with elegant Latin inscriptions composed by himself. His deep humility made him choose a burying place for himself, not among the marytrs; for he says: "I admit that I would have ardently desired this happiness; but I fear to profane the august place where lie the saints."

The virginal spouse of Christ, St. Lucy, when bidden by the pagan prefect of Syracuse to sacrifice to the gods, replied: "The holy and perfect sacrifice that we must offer is to visit widows and orphans, and to assist the needy in their want. For three years have I offered this sacrifice to the living God, and now it only remains for me to offer myself as a victim due to His divine Majesty."

The power of the hidden life is shown in St. Christina. A slave among the Iberians, her nation and name are not known. She was called Christina from her faith as a Christian. Yet this captive in a strange land by her prayers, fasts, and perfect fulfilment of her duties was the means of converting the King and his Queen and people.

How beautiful must have been the character of St. Lazarus, whom his sisters describe as one whom Jesus loved. The truth of it was seen when Jesus wept over him, so that the Jews took His tears as a proof of His affection and said: "See, how He loved him." Lazarus showed the power of his devotion by living wholly for Jesus, devoting the life that had been restored to him in spreading the faith and finally laid down that life for it.

The world has a lying maxim in regard to faith that "seeing is believing." Christ rebuked those who hold it in the person of St. Thomas, when he said to the skeptical apostle: "Because thou hast seen me, Thomas, thou hast believed; blessed are they who have not seen, and have believed." Faith rests upon the word of God who reveals and of His Church which proposes the matter of belief.

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Perhaps the most difficult precept of the new law is the command to love our enemies and do good to those who hate us, and to pray for those who persecute and calumniate us. In the first martyr, St. Stephen, we see how perfectly he had learned his Master's lesson and carried it out with his dying breath: "Lord, lay not this sin to their charge."

St. John is a living example of the beatitude: "Blessed are the clean of heart, for they shall see God." He, the Virgin Apostle, had the special gift to see and declare the mysteries of the Godhead. He alone had the prophetic vision among the apostles. To him it was granted to see and describe the heavenly Jerusalem and the events that are to precede the last judgment. Such was the prerogative of the disciple whom Jesus loved.

In the Holy Innocents we have the fulfilling of the Psalmist's saying: "Out of the mouth of infants and sucklings Thou hast perfected praise." They speak not indeed with their lips, but their blood cries to heaven more powerfully than any voice. They teach us the lesson that however weak we may be, we can suffer for Christ, and by our suffering win our crown.

A great example of uncompromising fidelity to religious principle is seen in the life and death of St. Thomas à Becket. He fulfilled the Master's command to "render to Cæsar the things that are Cæsar's and to God the things that are God's." He withstood the sacrilegious invasion of the rights of the Church by the King, even to the shedding of his blood, and his dying words were: "For the name of Jesus and the defence of this Church I am ready to die."

In St. Sylvester we see the first vicar of Christ to rule his flock in peace and security after three centuries of persecution. His solicitude was to renew the discipline of the Church and to clearly define the faith against the attacks of heretics. The great council of Nice was held under the presidency of his legates and the Divinity of Christ was triumphantly vindicated. Let us hold fast the faith once delivered to the saints boldly and uncompromisingly.

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NEWS FROM LOCAL CENTRES.

——St. Louis, Mo., Visitation Convent.—The solemn dedication of the Shrine of the Sacred Heart, at the Visitation Convent, Cabanne Place, St. Louis, Mo., took place Sunday, October 27, at 2.30 P.M. Admission to the grounds was only by ticket. The League was represented by its Promoters from all the various centres of the city, wearing their Promoters' Crosses and parish badges, and bearing banners.

The procession moved to the Shrine in the following order:—Christian Brothers' Band, Cross-bearer and Acolytes, Promoters, United Sanctuary Choirs, Clergy in cassock and surplice, Celebrant and attendants. A platform was erected before the Shrine for the celebrant, assistant clergy, the band and choir. The ceremony consisted of the blessing of the Shrine and statue, of a reliquary of B. Margaret Mary, of a statue of the Angel of Light and of the lights, and of a Sacred Heart flag. These blessings were followed by sermon and Benediction. The ceremony closed with the veneration of the relic of B. Margaret Mary.

Rev. Edward Fenlon officiated, assisted by Rev. Thomas P. Brown, C.SS.R., and Rev. J. J. Harty. The sermon was preached by Rev. Joseph Grimmelsmann, S.J., President of St. Louis University.

——St. Vincent's Centre, Chicago, Ill.—The League is flourishing at this Centre. There are twenty successful candidates for Promoters' honors. The perpetual Communion of Reparation has been organized, which the zealous Director, Rev. J. E. Hennelly, C.M., hopes will bring very special blessings on the parish.

——St. James' Centre, San Francisco, Cal.—"You will be pleased to learn," writes the Rev. Director, "that our branch is in a healthy condition. The meetings are all well attended and the Promoters are devoted and earnest workers."

——Holy Cross College Centre, Worcester, Mass.—"One hundred and thirty students received Holy Communion yesterday, First Friday (October). The class of Philosophy decorated the Shrine in a gorgeous manner. The votive lamps are in demand. On Monday we shall begin the daily Communion of Reparation."

——The following communication from a Local Director is very suggestive:

"Please send me 800 leaflets of Treasury of Good Works by return mail. I intend to give one to each adult member

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with the hope of encouraging them to perform some good works each month.

"I find by experience that nearly all the Intentions are petitions. By the aid of these leaflets or slips people will be reminded of the fact that the surest way to obtain petitions and to enter into the spirit of the devotion is to add something to the Treasury every month. My hopes may not be realized, but it is an expedient which I have concluded is worth trying."

We hope the experiment will have the desired effect.

——Immaculate Conception Centre, Boston, Mass.—Nothing can be more appropriate than the offering made by the League to the Church of the Immaculate on occasion of its recent renovation—a superb Communion railing of costly material and artistic workmanship. We take the following description of it from the Immaculate Conception Church *Calendar* (for October).

"Next comes the costly altar rail, of the new additions obviously the finest and most elaborate piece of workmanship in the sacred building. It stretches from wall to wall in the breadth of the church and is composed throughout of marble and onyx. Into upper and lower bases of Italian white marble is fitted a series of eighty columns of Mexican onyx adorned with Ionic capitals and bases of what is known as gold bronze. Upon the upper layer of marble into which the onyx columns are set rests a superb cap of the same translucent material. Three massive and magnificent gates of gold bronze, decorated with emblematical figures and Scriptural devices in high relief, break the length of the railing at the centre and ends. Nothing can exceed the lightness, grace and appropriateness of this radiant line of division between nave and sanctuary."

It was but natural that the League should claim the privilege of supplying the holy table, of which they are the most frequent of the privileged guests.

——Boston College Centre.—The League of the Sacred Heart is flourishing. The students went in a body to visit the Blessed Sacrament on the First Friday. Election of Officers for the ensuing year has been held and there is much quiet enthusiasm. Bands for the perpetual Communion of Reparation are being re-organized.

Each band of the League subscribes for one copy of the *Messenger of the Sacred Heart* and the PILGRIM OF OUR LADY OF MARTYRS. They are passed from one member to another. Large numbers of the boys make a visit to the Blessed Sacrament during the noon recess, and many make

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it in common for the recitation of the Rosary Decade. A reception of new members into the League was held on the First Friday of October.

OBITUARY.

Rev. W. A. Quinn; Rev. Father Malone; Sister Julia Marie, St. Vincent's Centre, South Boston, Mass.; Annie Sheedy, St. Joseph's Centre, Brooklyn, N. Y.; Mrs. Barbara Krebs, St. Francis de Sales' Centre, Brooklyn, N. Y.; Miss Ida Duval, Immaculate Conception Centre, Boston, Mass.; Sister Mary Clemence, of Notre Dame, Washington, D. C.; Miss Bessie Sharkey, the Gesù Centre, Philadelphia, Pa.; Mrs. Mary Blanchard and Mrs. Amelia Monette, St. Louis' Centre, Washburn, Wis.; Mrs. Ellen Taylor, Immaculate Conception Centre, Cleveland, O.; Sister Mary Bernardette, Convent of Mercy, Wilkesbarre, Pa.; Mrs. Kate Jones, St. John's Centre, St. Louis, Mo.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

Acknowledgment is made of the following contributions:

For Father Daignault, S.J., Zambezi Mission.

J. G., Mahwab, N. J., stipend...$ 5 00
E. L., New York City, per Miss Le B....... 1 00
A Promoter, Pittsfield, Mass., stipend....... 5 00
C. E. P. S., Chicago, Ill........ 50

For the Japanese Lepers, Father Corre's Mission.

Rev. P. B., St. Helena, Cal.....$10 00
E. H. P., Yazoo City, Miss...... 2 00

For the Most Needy Mission.

A Promoter, So. Boston, Mass...$ 1 00
Mrs. H., New York City, stipend 4 00
A Promoter, Chelsea, Mass...... 1 00

For the Ursulines Rocky Mountain Mission.

B. A. O'C., New York City.....$ 1 00

For the Madura Mission, Father Baumal, S.J.

B. A. O'C, New York City.....$ 1 00
M. F. K., Brooklyn, N. Y., stipend.......$ 1 00

For Father Pouget, S.J., Muditanandel.

B. A. O'C., New York City.....$ 1 00

For Father Fortier, Rockport, Texas.

B. A. O'C., New York City.....$ 1 00

For the Mangalore Mission.

B. A. O'C., New York City.....$ 1 00

For the Madagascan Mission.

"Anon." New York City, stipend. $5 00
C. E. P. S., Chicago, Ill........ 50
A child of Mary, St. Mary's Sodality, Boston........ 2 00
M. A. C., St. Louis, Mo........ 50 00
F. H., Brooklyn, N. Y......... 25 00

For Father Sveinsson, S.J., Iceland Mission.

F. H., Brooklyn, N. Y.........$10 00

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GENERAL INTENTION FOR DECEMBER, 1895.

Recommended by His Holiness, Leo XIII., with his blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Catholic Interests in the Far East.

THE attention of the whole world has been this last year turned towards the great powers of the Orient, China and Japan. It is timely, then, when people are interested in their political state that we should concern ourselves with their spiritual welfare.

What an immense field for missionary efforts! China with its enormous extent of territory and dense population of nearly 403,000,000; Corea with over 10,000,000 inhabitants, and Japan with about 39,000,000 of people.

What has the Church been doing for these multitudes?

In the thirteenth century the Roman Pontiffs sent many missionaries, Franciscans and Dominicans, to China. Clement V., in 1307, erected an archbishopric with seven suffragan bishoprics. But Christianity was destroyed owing to the war between the Chinese and Tartars which began in 1369. In 1582, Father Matthew Ricci and his companions of the Society of Jesus, undertook to carry out the design of the great St. Francis Xavier. Such progress did they make that they built over 300 churches in different parts of the Empire. In 1696 seven vicariates-apostolic and three dioceses were erected.

At present there are five ecclesiastical provinces with thirty-seven vicariates presided over by vicars-apostolic, with 907 priests ministering to 553,883 Catholics.

The faith was not introduced into Corea until 1783. In 1831, a vicar-apostolic was appointed. There are only twelve priests in charge of 11,237 Catholics.

Japan was first evangelized by St. Francis Xavier. Before many years there were 200,000 Catholics with 250 churches and 13 seminaries. But in 1587 a violent persecution stirred up by the Dutch, gave many martyrs to the Church and the Society of Jesus. Not until 1872 was toleration proclaimed.

There are sixty-three priests ministering to 37,026 of the faithful. To sum up, out of a population of 452,000,000 in these countries, only about 605,155 are Catholics under the care of 982 priests! Protestantism, under its many forms, backed by liberal supplies of money, is in the field. Let us help the noble priests and sisters laboring in these distant lands this month by our offerings, prayers, works, sufferings and alms.

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